



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



**Harvard College  
Library**



FROM THE FUND GIVEN BY  
**Stephen Salisbury**

Class of 1817

OF WORCESTER, MASSACHUSETTS

For Greek and Latin Literature





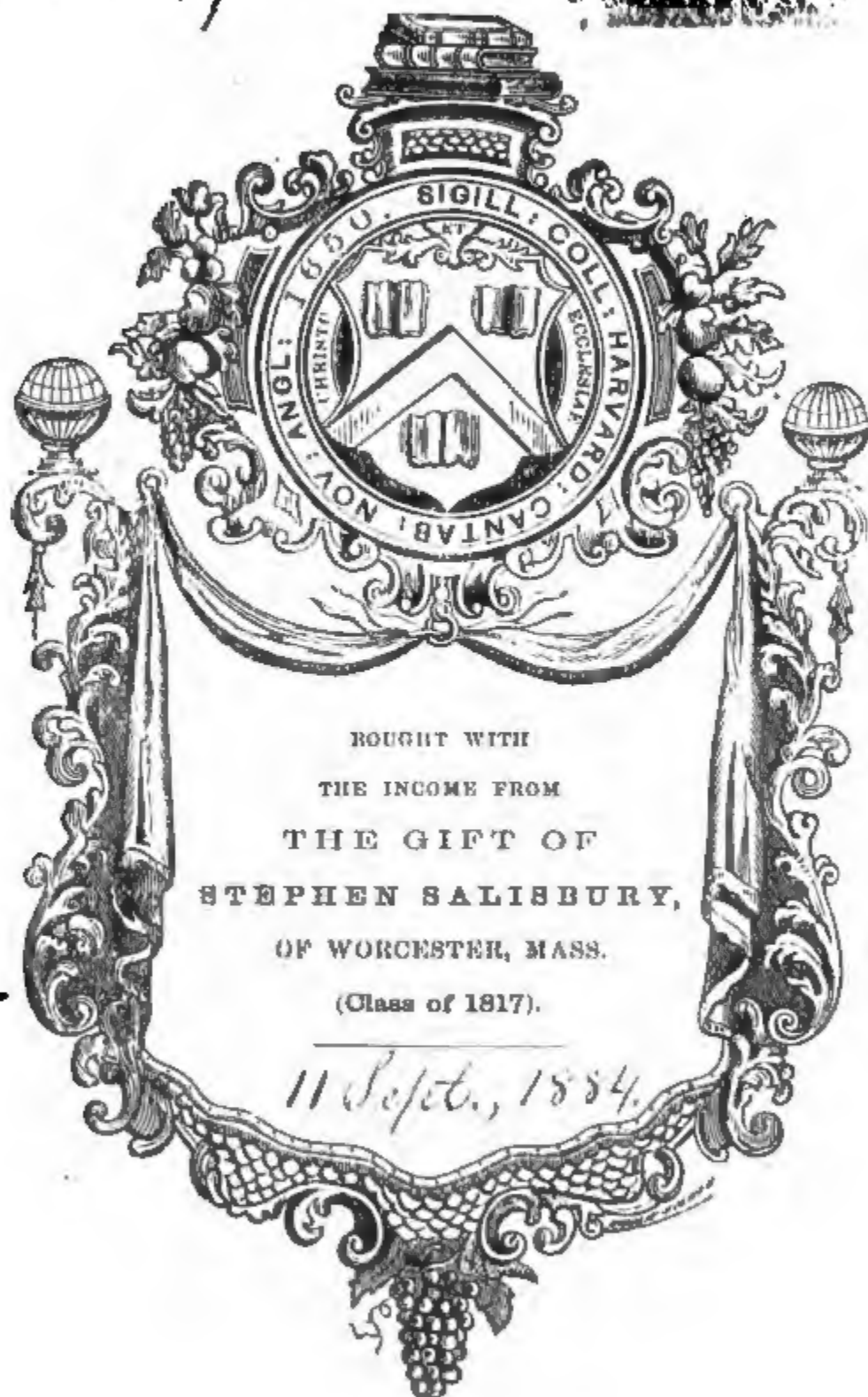








Sh 62.718



# **HOMER'S ODYSSEY**

**BOOKS XXI.-XXIV.**





◡

# HOMER'S ODYSSEY

BOOKS XXI.—XXIV.

THE TRIUMPH OF ODYSSEUS

EDITED

*WITH INTRODUCTION AND NOTES*

BY

SIDNEY G. HAMILTON, M.A.

FELLOW OF HERTFORD COLLEGE, OXFORD

C'  
London

MACMILLAN AND CO.

1883

Gh 62.718

~~Gh 62.718~~

SEP 11 1884

*Salisbury fund.*

## INTRODUCTORY PREFACE.

THE action of the *Odyssey* may be divided into two parts: the first, which ends with the landing of Odysseus on the coast of Ithaca, is concerned with the triumph of the hero by the aid of Athena over the obstacles raised by Poseidon against his return; the second with his final triumph over his enemies at home. But the first of these triumphs is subsidiary to the second: our interest in the ultimate rout of the Suitors is awakened at the very beginning of the poem by the picture presented of their overbearing pride, and the real strength of their position; while we are encouraged to hope, from the story of Odysseus' adventures by sea and land, that the hero who survives all the dangers of that wonderful voyage is not brought back to die, like Agamemnon, an inglorious death at home. The Triumph of Odysseus over the Suitors is the real end of the *Odyssey*; but the bulk of the poem is occupied partly in bringing the hero in safety to the scene of the principal action, partly in preparing for the overthrow of the Suitors by filling up the measure of their misdeeds. Thus it happens that the actual

struggle and final victory of Odysseus is comprised within the compass of the four books which are the subject of this selection.

The opening of the *Odyssey* shows us Odysseus detained by Calypso on the island of Ogygia, the Suitors for the hand of Penelope masters of Ithaca, and wasting the substance of the absent king,—Telemachus a helpless spectator of their violence. In various ways all these personages are set in motion through a decision in the council of the gods in favour of Odysseus. Hermes is sent to bid Calypso release Odysseus; Telemachus goes off under the protection of Athena to the courts of Nestor and Menelaus in search of news of his father; while the Suitors devise an ambush with the intention of murdering him on his return. The account of the ambush and of Telemachus' reception at Pylos and Sparta takes us to the end of Book IV. The poet leaves him enjoying the hospitality of Menelaus, and returns to Odysseus. The hero embarks on a raft constructed with the help of Calypso: the raft is presently shattered in a storm raised by Poseidon, but Odysseus lands safely on the island of Scheria. There he meets with Nausicaa, the daughter of Alcinous, king of the Phaeacians; and the account follows of the hospitable reception given by the king to the wanderer. Four books (IX.-XII.) are taken up with the celebrated *'Αλκίνοῦ λόγος*, the narrative in which Odysseus recounts to the Phaeacian king the tale of his adventures from the sack of Troy

onwards; the blinding of the Cyclops, which first provoked the wrath of Poseidon against the hero; the adventures with the Laestrygonians; Acolus, Circe, the descent into Hades, the Wandering Rocks, the Sirens, Scylla, Charybdis, and the rest, down to his landing without a single follower remaining on the island of Calypso. Thus the story of Odysseus' wanderings is brought down to the time of the main action of the poem, and it comes to an end in Book XIII., where the hero is put ashore on the coast of Ithaca from a Phaeacian ship, and, disguising himself with the aid of Athena, finds shelter in the hut of the swineherd Eumaeus.

It is now necessary to bring Telemachus home. Accordingly Athena goes to Sparta to hasten his return, warning him of the ambush laid by the Suitors; he passes it safely, and is put ashore near Eumaeus' dwelling, sending his ship round to the harbour. To him Odysseus presently discovers himself; and it is agreed between father and son that the former shall be taken into the palace as a beggar by the swineherd, who is still ignorant whom his guest is. The scene then changes to the city, where the news is brought of Telemachus' arrival; the Suitors are at first confounded, but still hope to find means to rid themselves of their enemy.

Telemachus now goes to the city, and meets his comrades who had gone round with the ship; he had brought with him from Pylos one Theoclymenus of the family of Melampus, fleeing from the avenger



of blood, whom he now introduces into the palace as a guest. Theoclymenus is a seer, and declares to Penelope from an omen that her husband is even now in the land. Meanwhile the swineherd leads Odysseus townwards; on the way they meet Melanthius the goatherd, who had cast in his lot with the Suitors, and now insults his old master. In front of the palace occurs the pathetic incident of the dog Argus, who lives just long enough to see the return of Odysseus and die. Eumaeus leads the seeming beggar into the hall; Telemachus sends him a portion from the feast, and bids him beg from the Suitors. Soon after follows the boxing match with Irus, who is ousted from his position of privileged beggar, while Odysseus is thenceforward allowed to remain in the hall

*βαλλόμενος καὶ ἐνισσόμενος τετληότε θυμῷ,*

until the hour of retribution. The principal incidents which succeed are the recognition of Odysseus by the nurse Eurycleia, whom he bids to conceal what she has discovered; his conversation with Penelope, who tells him of the trial by which she has resolved to choose a husband from the Suitors; and finally the solemn warning of Theoclymenus, which the Suitors of course laugh to scorn. The 20th book closes with the Suitors' preparations for the mid-day meal, and a foreboding of that evil supper which was in store for them.

Thus, at the opening of our four books, the

Suitors are at the height of their prosperity. Odysseus will return no more; Penelope has at last yielded to their importunity, and has promised to be the prize of a trial of strength and skill. In two books has come about a complete reverse; the bow, which was to have decided for the Suitors the crowning good fortune of one of them, has become the instrument of the destruction of all; at the close of the 22d book, Odysseus stands 'like a lion' in the midst of a heap of slain, and the scene of the Suitors' lawless revelry swims with their blood.

The idea of 'supping full of horrors' was at all times repugnant to that feeling of *restraint* which is the most peculiar characteristic of Greek taste. The shout of joy which rises to the lips of the old nurse on beholding the spectacle of slaughter is checked by Odysseus; and the poet relieves the horror of the massacre by the comic picture of the innocent minstrel and herald creeping out from their hiding places and begging for mercy. The punishment of Melanthius and of the women which follows is a mere act of justice; the barbarity of the manner of it is an accident of the times. But the bloodshed of the 22d book is easily forgotten in the beautiful idyll which comes after. Penelope had long hoped against hope; but now that Odysseus has really come back, she cannot believe her good fortune. She is unmoved by the assurances of the nurse, the reproaches of Telemachus, the sight and speech of

Odysseus himself. At length Odysseus feigns to give up the attempt; he bids Eurycleia prepare his bed for the night. Then Penelope orders the nurse to bring forth her husband's own bed from the chamber which he himself had fashioned. This bed had been carved by Odysseus out of the stump of an olive tree which remained rooted in the ground; accordingly Penelope's order calls forth from him a burst of indignation at the idea of his work having been destroyed, which leaves no further room for Penelope to doubt that he is indeed her husband.

With the recognition of Odysseus by Penelope ends the real action of the poem: Aristarchus and Aristophanes concluded, we are told, the Odyssey with the line  $\psi$  296—

*οἱ μὲν ἔπειτα  
ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἱκόντο·*

and, from a dramatic point of view, most readers will probably allow them to be in the right. The interest of what follows may be easily separated from the rest of the poem. Yet one would not wish to have lost such an incident as the recognition of Odysseus by Laertes; nor is it easy to imagine that it is not an original part of the Odyssey.

In the present edition I have generally followed the text of Laroche, whose principle has been to diverge from the text of the best MSS. only in cases where we are assured of the authority of Aristarchus or some other of the great Alexandrian critics. In the

few places where I have departed from Laroche's readings, my reasons for doing so will be found in the Notes. Against two passages, indeed ( $\chi$ . 31,  $\psi$ . 157), I have ventured to set an obelisk, although Laroche, following his MS. guides, allows them to stand part of the text. Still we have the authority of the ancient commentators for rejecting the first passage altogether; while the second, as it stands, is a flagrant obstruction to the sense of the poem. Besides, although it would be a vain effort to try to restore, with our present data, a Homeric text earlier than that which was current in the time of the Alexandrian critics, it by no means follows that the text of that period is to be considered inviolable. It is merely the first with which we are acquainted of a long series of editions of the Homeric poems.

As for the alterations in the text which I have suggested in my notes on these two passages, it will, I hope, be understood that I do not put them forward as attempts at emendation; as I have said, it seems best, with our present data, to abstain altogether from trying to correct the text of Homer. Indeed my suggestion of  $\dot{\iota}\omega\chi\epsilon$  for  $\dot{\iota}\omega\kappa\epsilon$ , the common for the obscure word, would probably, in any circumstances, be untenable.

Again, on  $\omega$ . 245 I have suggested that the word  $F\acute{\epsilon}$  has been, first by elision, then by loss of the digamma, expunged from the text; but it would be inconsistent to restore  $F'$  here or elsewhere without attempting the restoration of the digamma through-

out: in other words, without attempting to restore a text, which, as a written text, probably never existed.

I have in some places (as  $\omega$ . 194, 472) spoken of possible interpolations in the text. I assume of course, in doing so, that the main body of the *Odyssey* was composed as a complete poem very much in the same form in which we now have it. But we must not put out of sight the effects of the long process of editing which the Homeric poems have undergone.

The first editors, so to speak, of Homer were the Rhapsodists, or, perhaps we should rather say, their *audiences*. It is, we may imagine, the popular taste of Greece which is responsible to a great extent for the present arrangement of the poems. For example, some editors enclose in brackets the celebrated Lay of the Net ( $\theta$ . 266-366). How came this poem to be incorporated with our text? Simply, I suppose, because the audience of some popular Rhapsodist interrupted the recital of the doings at Alcinous' court by clamouring for Demodocus' song; and the Rhapsodist, who was no Aristarchus, gratified them with a lay which he knew was sure to command their applause. Again, our whole twenty-fourth book, together with a large part of the twenty-third, has offended critics from the days of Aristarchus: the scene among the dead has certainly nothing to do with the main action of the poem, and the prominence assigned in it to Achilles might lead us to

imagine that it was originally composed as part of an Achilleid rather than of an *Odyssey*. Here, too, we may suppose, the popular voice demanded to know what happened to the suitors after their death, and the Rhapsodist had to draw from his Homeric repertory something to satisfy the demand. The process of interpolation thus begun by the Rhapsodists would be to some extent continued by their successors, the scribes of the written editions; but such interpolations, wanting the popular sanction, and differing in different copies, would naturally be detected and expunged by the first editor who aimed at a critical recension of the text.

So far I have spoken only of interpolations which may be considered to be of *Homeric authorship*:<sup>1</sup> these no one will desire to exclude from our text. Eustathius' remark on Aristarchus' rejection of the last 724 lines of the *Odyssey* goes to the root of the matter: '*He leaves out some of the best parts of the poem.*' But there are also passages which have not the Homeric stamp, which seem in fact to be forgeries

<sup>1</sup> That is, of the general character of the rest of the poems. Most readers will readily distinguish a passage out of the *Iliad* or *Odyssey* from one out of Apollonius Rhodius, or even one of the Homeric Hymns. As for Homer, whoever and however many he may have been, he is nothing to us apart from his poems. I believe the *Odyssey* to be, in the main, the composition of a single poet: I am willing to believe that the same poet composed the *ἀπορρεῖαι* which, as they have been long edited, form the *Iliad*; and this, I believe, is the person whom most people have in their minds when they speak of Homer.



of a much later date, though they may still be earlier than the first critical editions. Such I believe to be the passages which I have specially noted as interpolations. However, I am well aware that the task of deciding what in the Homeric poems is or is not worthy of Homer, on purely internal grounds, is one which, in the present state of our knowledge, every reader is at liberty to take upon himself.

S. G. HAMILTON.

HERTFORD COLLEGE,  
*October 1882.*

## ΟΔΥΣΣΕΙΑΣ Φ.

### Τόξου θέσις.

ARGUMENT.—Penelope, at the bidding of Athena, brings from the treasury the bow of Odysseus, and bids the suitors try their skill with it, promising herself to be the prize of the victor. But they, failing to bend it, put off the trial until the morrow. Meanwhile Odysseus discovers himself in the courtyard to Eumaeus and Philoetius, his faithful servants ; and conspires with them that Eumaeus shall put the bow into his hands, as though he wished to try his strength upon it, and that the doors of the hall and the courtyard shall be made fast. So they go back into the hall, and Eumaeus gives the bow to Odysseus in spite of the suitors ; and the doors are shut. Then Odysseus bends the bow with ease, and performs the trial ; and Telomachus and the two servants gather round him upon the threshold of the hall.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη  
κούρη Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,  
τόξον μνηστήρεσσι θέμεν πολίων τε σίδηρον  
ἐν μεγάροις Ὀδυσῆος ἀέθλια καὶ φόνου ἀρχήν.  
κλίμακα δ' ὑψηλὴν προσεβήσετο οἷο δόμοιο, 5  
εἶλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχείῃ  
καλὴν χαλκείην· κώπη δ' ἐλέφαντος ἐπῆεν.  
βῆ δ' ἵεναι θάλαμον δὲ σὺν ἀμφιπόλοισι γυναιξὶν  
ἔσχατον· ἔνθα δέ οἱ κειμήλια κείμενα ἄνακτος,  
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος. 10

The story of Odysseus' home.

ἔνθα δὲ τόξον κείτο παλαιοτέρου ἤδ' ἐφάρετρε  
 ἰοδόκος, πολλοὶ δ' ἔρεσαν στοιόεστες ὀϊστοί,  
 δῶρα τὰ οἱ ξεῖνος Λακεδαιμόνι δῶκε τυχῆσιν  
 Ἴφίτος Εὐρυτίδης ἐπιείκελος ἀθανάτοισιν  
 τὸ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοισιν  
 οἴκῳ ἐν Ὀρτιλόχοιο δαΐφρονος. ἦ τοι Ὀδυσσεὺς  
 ἦλθε μετὰ χρεῖος, τό ρά οἱ πᾶς δῆμος ὀφελλε·  
 μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες αἶψαν  
 νηυσὶ πολυκλήισι τρηκόσι ἠδὲ νομῆας  
 τῶν ἐνεκ' ἐξέσιν πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς  
 παιδὸνδ' ἑών· πρὸ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες.  
 Ἴφίτος αὖθ' ἵππους διζήμενος, αἳ οἱ ὄλοντο  
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί·  
 αἳ δὴ οἱ καὶ ἔπειτα φόνος καὶ μοῖρα γέγοντο,  
 ἐπεὶ δὴ Διὸς υἱὸν ἀφίκετο καρτερόθυμον,  
 φῶθ' Ἡρακλῆα, μεγάλων ἐπιίστορα ἔργων,  
 ὃς μιν ξεῖνον ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ  
 σχέτλιος, οὐδὲ θεῶν ὅπιν ἠδέσατ' οὐδὲ τράπεζαν,  
 τὴν ἣν οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτόν,  
 ἵππους δ' αὐτὸς ἔχε κρατερώνυχας ἐν μεγάροισιν  
 τὰς ἐρέων Ὀδυσῆϊ συνήντετο, δῶκε δὲ τόξον,  
 τὸ πρὶν μὲν ῥ' ἐφόρει μέγας Εὐρυτος, αὐτὰρ ὁ παιδὶ  
 κάλλιπ' ἀποθνήσκων ἐν δώμασιν ὑψηλοῖσι.  
 τῷ δ' Ὀδυσσεὺς ξίφος ὀξὺ καὶ ἄλκιμον ἔγχος ἔδωκεν  
 ἀρχὴν ξεινοσύνης προσκηδέος· οὐδὲ τραπέζῃ  
 γνώτην ἀλλήλων· πρὶν γὰρ Διὸς υἱὸς ἐπέφνε  
 Ἴφιτον Εὐρυτίδην, ἐπιείκελον ἀθανάτοισιν,  
 ὃς οἱ τόξον ἔδωκε. τὸ δ' οὐ ποτε δῖος Ὀδυσσεὺς  
 ἐρχόμενος πόλεμον δὲ μελαινάων ἐπὶ νηῶν

---

Penelope takes it from the treasury and goes down to the suitors.

---

ἤρεϊτ', ἀλλ' αὐτοῦ μνήμα ξείνοιο φίλοιο 40  
κέσκετ' ἐνὶ μεγάροισι, φόρει δέ μιν ἥς ἐπὶ γαίης.

ἦ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο διὰ γυναικῶν,  
οὐδὸν τε δρύινον προσεβήσετο, τὸν ποτε τέκτων  
ξέσσειν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν,  
ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινάς, 45  
αὐτίκ' ἄρ' ἦ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης,  
ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν ὀχῆας  
ἅντα τιτυσκομένη· τὰ δ' ἀνέβραχεν ἥύτε ταῦρος  
βοσκόμενος λειμῶνι· τόσ' ἔβραχε καλὰ θύρετρα  
πληγέντα κληῖδι, πετάσθησαν δέ οἱ ὦκα. 50

ἦ δ' ἄρ' ἐφ' ὑψηλῆς σανίδος βῆ· ἔνθα δὲ χηλοὶ  
ἔστασαν, ἐν δ' ἄρα τῇσι θυώδεα εἶματ' ἔκειτο.  
ἐνθεν ὀρεξαμένη ἀπὸ πασσάλου αἶνυτο τόξον  
αὐτῷ γωρυτῷ, ὅς οἱ περίκειτο φαεινός.

ἐξομένη δὲ κατ' αὖθι φίλοις ἐπὶ γούνασι θεῖσα 55  
κλαῖε μάλα λιγέως, ἐκ δ' ἤρρε τόξον ἄνακτος.  
ἦ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,  
βῆ ῥ' ἵεναι μέγαρον δὲ μετὰ μνηστῆρας ἀγανούς  
τόξον ἔχουσ' ἐν χειρὶ παλίντονον ἥδὲ φαρέτρην  
ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόεντες ὀιστοί. 60

τῇ δ' ἄρ' ἅμ' ἀμφίπολοι φέρον ὄγκιον, ἔνθα σίδηρος  
κεῖτο πολὺς καὶ χαλκός, ἀέθλια τοῖο ἄνακτος.  
ἦ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,  
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο  
ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα. 65

[ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.]  
αὐτίκα δὲ μνηστῆρσι μετηύδα καὶ φάτο μῦθον·

Κέκλυτέ μεν μνηστῆρες ἀγήνορες, οἳ τόδε δῶμα

She proclaims to them the terms of the contest; in which

ἐχράετ' ἐσθιέμεν καὶ πινέμεν ἑμμενὲς αἰεὶ  
 ἀνδρὸς ἀποιχομένοιο πολὺν χρόνον· οὐδὲ τι' ἄλλῃ 70  
 μύθου ποιήσασθαι ἐπωχεσίην ἐδύνασθε,  
 ἀλλ' ἐμὲ ἰέμενοι γῆμαι θέσθαι τε γυναικᾶ.  
 ἀλλ' ἄγετε μνηστῆρες, ἐπεὶ τὺδε φαίνεται ἄεθλον.  
 θήσω γὰρ μέγα τόξον Ὀδυσσῆος θείοιο·  
 ὃς δέ κε ῥηίτατ' ἐντανύσῃ βιὼν ἐν παλάμῃσι 75  
 καὶ διοῖστέυσῃ πελέκεων δυοκαίδεκα πάντων,  
 τῷ κεν ἄμ' ἐσποίμην νοσφισσαμένην τὺδε δῶμα  
 κουρίδιον μάλα καλόν, ἐνίπλειον βιότοια,  
 τοῦ ποτε μεμνήσεσθαι οἶομαι ἐν περ ὀνείρῃ.  
 ὣς φάτο, καὶ ῥ' Εὐμαίων ἀνέγει, δῶν ὑφορβόν, 80  
 τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον.  
 δακρύσας δ' Εὐμαιος ἐδέξατο καὶ κατέθηκε·  
 κλαῖε δὲ βουκόλος ἄλλοθ', ἐπεὶ ἶδε τόξον ἀνακτος.  
 Ἀντίνοος δ' ἐνένιπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 Νήπιοι ἀγροῖῳται ἐφημέρια φρονέοντες, 85  
 ἃ δειλῷ, τί νυ δάκρυ κατεΐβετον ἠδὲ γυναικὶ  
 θυμὸν ἐνὶ στήθεσσι δρίνετον; ἦ τε καὶ ἄλλως  
 κεῖται ἐν ἄλγεσι θυμός, ἐπεὶ φίλον ὦλεσ' ἀκοίτην.  
 ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἥε θύραζε  
 κλαίετον ἐξελθόντε κατ' αὐτόθι τόξα λιπόντε 90  
 μνηστήρεσσι ἄεθλον ἀάατον· οὐ γὰρ οἶω  
 ῥηιδίως τόδε τόξον εὖξοον ἐντανύεσθαι  
 οὐ γάρ τις μέτα τοῖος ἀνὴρ ἐν τοῖσδεσι πᾶσιν,  
 οἷος Ὀδυσσεὺς ἔσκεν· ἐγὼ δέ μιν αὐτὸς ὄπωπα·  
 καὶ γὰρ μνήμων εἰμὶ, πάϊς δ' ἔτι νήπιος ἦα. 95  
 ὣς φάτο, τῷ δ' ἄρα θυμὸς ἐνὶ στήθεσσι ἐώλπε  
 νευρὴν ἐντανύσειν διοῖστέυσειν τε σιδήρου.

---

Penelope takes it from the treasury and goes down to the suitors.

---

ἤρεϊτ', ἀλλ' αὐτοῦ μνήμα ξείνοιο φίλοιο 40  
κέσκετ' ἐνὶ μεγάροισι, φόρει δέ μιν ἥς ἐπὶ γαίης.

ἦ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο διὰ γυναικῶν,  
οὐδὸν τε δρύινον προσεβήσето, τὸν ποτε τέκτων  
ξέσσειν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν,  
ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινάς, 45  
αὐτίκ' ἄρ' ἦ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης,  
ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν ὀχῆας  
ἅντα τιτυσκομένη· τὰ δ' ἀνέβραχεν ἥύτε ταῦρος  
βοσκόμενος λειμῶνι· τόσ' ἔβραχε καλὰ θύρετρα  
πληγέντα κληῖδι, πετάσθησαν δέ οἱ ὄκα. 50

ἦ δ' ἄρ' ἐφ' ὑψηλῆς σανίδος βῆ· ἐνθα δὲ χηλοὶ  
ἔστασαν, ἐν δ' ἄρα τῇσι θυώδεα εἵματ' ἔκειτο.  
ἐνθεν ὀρεξαμένη ἀπὸ πασσάλου αἶνυτο τόξον  
αὐτῷ γωρυτῷ, ὅς οἱ περίκειτο φαεινός.

ἐξομένη δὲ κατ' αὖθι φίλοις ἐπὶ γούνασι θεῖσα 55  
κλαῖε μάλα λιγέως, ἐκ δ' ἤρεε τόξον ἄνακτος.

ἦ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,  
βῆ ῥ' ἰέναι μέγαρον δὲ μετὰ μνηστῆρας ἀγανούς  
τόξον ἔχουσ' ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην  
ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόεντες ὀιστοί. 60

τῇ δ' ἄρ' ἄμ' ἀμφίπολοι φέρον ὄγκιον, ἐνθα σίδηρος  
κεῖτο πολὺς καὶ χαλκός, ἀέθλια τοῖο ἄνακτος.  
ἦ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,  
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο  
ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα. 65

[ἀμφίπολος δ' ἄρα οἱ κενὴν ἐκάτερθε παρέστη.]  
αὐτίκα δὲ μνηστῆρσι μετηύδα καὶ φάτο μῦθον·

Κέκλυτέ μεν μνηστῆρες ἀγήνορες, οἳ τόδε δῶμα



---

He pretends to be unable to bend the bow : and the suitors fail

---

νευρὴν ἐντανύσειν διοῖστεύσειν τε σιδήρου.  
καί νύ κε δὴ ῥ' ἐτάνυσσε βίῃ τὸ τέταρτον ἀνέλκων,  
ἀλλ' Ὀδυσσεὺς ἀνένευε καὶ ἔσχεθεν ἰεμένον περ.  
τοῖς δ' αὖτις μετέειψ' ἱερὴ ἰς Ἴηλεμάχοιο· 130

ᾧ πόποι, ἦ καὶ ἔπειτα κακὸς τ' ἔσομαι καὶ ἄκικυσ,  
ἧ ἐνέωτέρός εἰμι καὶ οὐ πῶ χερσὶ πέποιθα  
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.  
ἀλλ' ἄγεθ', οἳ περ ἐμείο βίῃ προφερέστεροί ἐστε,  
τόξου πειρήσασθε, καὶ ἐκτελέωμεν ἄεθλον. 135

ὥς εἰπὼν τόξον μὲν ἀπὸ ἔο θῆκε χαμᾶζε  
κλίνας κολλητήρσιν ἐυξέστης σανίδεσσιν,  
αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ,  
ἄψ δ' αὖτις κατ' ἄρ' ἔξετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.  
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 140

Ὅρνυσθ' ἐξείης ἐπιδέξια πάντες ἑταῖροι  
ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἶνοχοεύει.  
ὥς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.  
Λειώδης δὲ πρῶτος ἀνίστατο, Οἶνοπος υἱός,  
ὃ σφι θυοσκόος ἔσκε, παρὰ κρητῆρα δὲ καλὸν 145  
ἶξε μυχοίτατος αἰεί· ἀτασθαλῖαι δέ οἱ οἴῳ  
ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσσα μνηστήρεσσιν·  
ὃς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὠκύ.  
στῇ δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζεν,  
οὐδέ μιν ἐντάνυσσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκων 150  
ἀτρίπτους ἀπαλὰς· μετὰ δὲ μνηστήρσιν ἔειπεν·

ᾧ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος.  
πολλοὺς γὰρ τόδε τόξον ἀριστηῆας κεκαδήσει  
θυμοῦ καὶ ψυχῆς, ἐπεὶ ἦ πολὺ φέρτερόν ἐστι  
τεθνάμεν ἢ ζῶντας ἀμαρτεῖν, οὐ θ' ἔνεκ' αἰεὶ 155

---

one after the other : only Antinous and Eurymachus are left.

---

ἐνθάδ' ὁμιλέομεν ποτιδέγμενοι ἥματα πάντα.  
 νῦν μὲν τις καὶ ἔλπετ' ἐνὶ φρεσὶν ἡδὲ μενοινᾷ  
 γῆμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν.  
 αὐτὰρ ἐπὴν τόξου πειρήσεται ἡδὲ ἰδῆται,  
 ἄλλην δὴ τιν' ἔπειτα Ἀχαιιάδων εὐπέπλων 160  
 μνάσθω ἐέδνοισιν διζήμενος· ἦ δέ κ' ἔπειτα  
 γήμαιθ', ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι.  
 ὣς ἄρ' ἐφώνησεν καὶ ἀπὸ ἔο τόξον ἔθηκε,  
 κλίνας κολλητῆσιν εὐξέστης σανίδεσσιν,  
 αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ, 165  
 ἅψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου, ἔνθεν ἀνέστη.  
 Ἀντίνοος δ' ἐνένιπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 Λειῶδες, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων  
 δεινόν τ' ἀργαλέον τε, νεμεσσωμαι δέ τ' ἀκούων,  
 εἰ δὴ τοῦτό γε τόξον ἀριστῆας κεκαδήσει 170  
 θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ τανύσσαι.  
 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ  
 οἶόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ οἰστῶν·  
 ἀλλ' ἄλλοι τανύουσι τάχα μνηστῆρες ἀγαυοί.  
 ὣς φάτο, καὶ ῥ' ἐκέλευσε Μελάνθιον, αἰπόλον αἰγῶν·  
 Ἄγρει δὴ, πῦρ κῆον ἐνὶ μεγάροισι Μελανθεῦ, 175  
 παρ δὲ τίθει δίφρόν τε μέγαν καὶ κῶας ἐπ' αὐτοῦ,  
 ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἑόντος,  
 ὄφρα νέοι θάλποντες ἐπιχρίοντες ἀλοιφῇ  
 τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον. 180  
 ὣς φάθ', ὃ δ' αἰψ' ἀνέκαιε Μελάνθιος ἀκάματον πῦρ,  
 παρ δὲ φέρων δίφρον θῆκεν καὶ κῶας ἐπ' αὐτοῦ,  
 ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἑόντος.  
 τῷ ῥα νέοι θάλποντες ἐπειρῶντ', οὐδὲ δύναντο

Meanwhile Odysseus discovers himself to Eumaeus and Philoetius.

ἐντανύσαι, πολλὸν δὲ βίης ἐπιδευέες ἦσαν. 185  
 Ἀντίνοος δ' ἔτ' ἐπεῖχε καὶ Εὐρύμαχος θεοειδής,  
 ἀρχοὶ μνηστήρων· ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοὶ  
 τὼ δ' ἐξ οἴκου βῆσαν ἀμαρτήσαντες ἄμ' ἄμφω  
 βουκόλος ἠδὲ συφορβὸς Ὀδυσσῆος θείοιο·  
 ἐκ δ' αὐτὸς μετὰ τοὺς δόμου ἤλυθε δῖος Ὀδυσσεύς. 190  
 ἀλλ' ὅτε δὴ ῥ' ἐκτὸς θυρέων ἔσαν ἠδὲ καὶ αὐλῆς,  
 φθεγξάμενός σφ' ἐπέεσσι προσηύδα μειλιχίοισι·  
 Βουκόλε καὶ σὺ συφορβέ, ἔπος τί κε μυθησαίμην,  
 ἦ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει.  
 ποῖοί κ' εἴτ' Ὀδυσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι 195  
 ὧδε μάλ' ἐξαπίνης καὶ τις θεὸς αὐτὸν ἐνείκαι;  
 ἦ κε μνηστήρεσσιν ἀμύνοιτ' ἦ Ὀδυσῆι;  
 εἵπαθ', ὅπως ὑμέας κραδίη θυμὸς τε κελεύει.  
 τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνὴρ·  
 Ζεῦ πάτερ, αἶ γὰρ τοῦτο τελευτήσειας ἐέλδωρ, 200  
 ὥς ἔλθοι μὲν κείνος ἀνὴρ, ἀγάγοι δέ ἐ δαίμων·  
 γνοίης χ', οἷη ἐμὴ δύναμις καὶ χεῖρες ἔπονται.  
 ὣς δ' αὐτως Εὐμαιοὺς ἐπεύχετο πᾶσι θεοῖσι  
 νοστήσαι Ὀδυσῆα πολύφρονα ὃν δὲ δόμον δέ.  
 αὐτὰρ ἐπεὶ δὴ τῶν γε νόον νημερτέ' ἀνέγνω, 205  
 ἐξαὐτίς σφ' ἐπέεσσιν ἀμειβόμενος προσέειπεν·  
 Ἐνδον μὲν δὴ ὅδ' αὐτὸς ἐγὼ κακὰ πολλὰ μογήσας  
 ἤλυθον εἰκοστῷ ἔτει ἐς πατρίδα γαίαν.  
 γιγνώσκω δ', ὥς σφῶιν ἐελδομένοισιν ἰκάνω  
 οἷοισι δμῶων· τῶν δ' ἄλλων οὐ τευ ἄκουσα 210  
 εὐξαμένου ἐμὲ αὐτίς ὑπότροπον οἴκαδ' ἰκέσθαι.  
 σφῶιν δ', ὥς ἔσεται περ, ἀληθείην καταλέξω.  
 εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστήρας ἀγανούς,

## Their plot.

ἄξομαι ἀμφοτέροισι ἀλόχους καὶ κτήματ' ὅπασσω  
 οἰκία τ' ἐγγὺς ἐμεῖο τετυγμένα· καί μοι ἔπειτα 215  
 Τηλεμάχου ἐτάρω τε κασιγνήτω τε ἔσεσθον.  
 εἰ δ' ἄγε δῆ, καὶ σῆμα ἀριφραδὲς ἄλλό τι δείξω,  
 ὄφρα μ' ἐν γνῶτον πιστωθῆτόν τ' ἐνὶ θυμῷ,  
 οὐλήν, τήν ποτέ με σὺς ἤλασε λευκῷ ὀδόντι  
 Παρνησὸν δ' ἐλθόντα σὺν νιάσιν Αὐτολύκοιο. 220  
 ὣς εἰπὼν ῥά κεα μεγάλης ἀποέργαθεν οὐλῆς.  
 τὼ δ' ἐπεὶ εἰσιδέτην εὖ τ' ἐφράσαντο ἕκαστα,  
 κλαῖον ἄρ' ἀμφ' Ὀδυσῇ δαΐφρονι χεῖρε βαλόντε,  
 καὶ κύνεον ἀγαπαζόμενοι κεφαλὴν τε καὶ ὤμους.  
 ὣς δ' αὖτως Ὀδυσσεὺς κεφαλὰς καὶ χεῖρας ἔκυσσε. 225  
 καὶ νύ κ' ὀδυρομένοισιν ἔδυσ φάος ἠελίοιο,  
 εἰ μὴ Ὀδυσσεὺς αὐτὸς ἐρύκακε φώνησέν τε·  
 Παῖεσθον κλαυθμοῖο γόοιό τε, μή τις ἴδῃται  
 ἐξελθὼν μεγάροιο, ἀτὰρ εἴησι καὶ εἴσω.  
 ἀλλὰ προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες, 230  
 πρῶτος ἐγώ, μετὰ δ' ὕμμες· ἀτὰρ τόδε σῆμα τετύχθω.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστῆρες ἀγαυοί,  
 οὐκ ἐάσουσιν ἐμοὶ δόμεναι βιὸν ἠδὲ φαρέτρην·  
 ἀλλὰ σὺ δὲ Εὐμαιε φέρων ἀνὰ δώματα τόξον  
 ἐν χεῖρεσσιν ἐμοὶ θέμεναι εἰπεῖν τε γυναιξὶ 235  
 κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας,  
 ἣν δέ τις ἦ στοναχῆς ἢ κτύπου ἔνδον ἀκούσῃ  
 ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μή τι θύραζε  
 προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.  
 σοὶ δὲ Φιλοίτιε δῖε θύρας ἐπιτέλλομαι αὐλῆς 240  
 κληῖσαι κληῖδι, θοῶς δ' ἐπὶ δεσμὸν ἰῆλαι.  
 ὣς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας·

Eurymachus' failure : Antinous puts off the contest,

ἔζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη·

ἔς δ' ἄρα καὶ τὼ δμῶε ἵτην θείου Ὀδυσῆος.

Εὐρύμαχος δ' ἤδη τόξον μετὰ χερσὶν ἐνώμα 245

θάλπων ἐνθα καὶ ἐνθα σέλαι πυρός· ἀλλά μιν οὐδ' ὥς

ἐντανύσαι δύνατο, μέγα δ' ἔστενε κυδάλιμον κῆρ·

ὀχθήσας δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

ᾠ πόποι, ἦ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων·

οὐ τι γάμου τοσσούτον ὀδύρομαι ἀχνύμενός περ· 250

εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιίδες, αἱ μὲν ἐν αὐτῇ

ἀμφιάλῳ Ἰθάκῃ, αἱ δ' ἄλλῃσιν πολίεσσιν·

ἀλλ' εἰ δὴ τοσσόνδε βίης ἐπιδευέες εἰμὲν

ἀντιθέου Ὀδυσῆος, ὃ τ' οὐ δυνάμεσθα τανύσαι

τόξον· ἐλεγχεῖν δὲ καὶ ἐσσομένοισι πυθέσθαι 255

τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·

Εὐρύμαχ', οὐχ οὕτως ἔσται· νοεῖς δὲ καὶ αὐτός.

νῦν μὲν γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο

ἄγνῃ· τίς δέ κε τόξα τιταίνοιτ' ; ἀλλὰ ἔκηλοι

κάτθετ'· ἀτὰρ πελέκεάς γε καὶ εἴ κ' εἰῶμεν ἅπαντας 260

ἑστάμεν· οὐ μὲν γάρ τιν' ἀναιρήσεσθαι οἶω

ἐλθόντ' ἐς μέγαρον Λαερτιάδew Ὀδυσῆος.

ἀλλ' ἄγετ', οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,

ὄφρα σπείσαντες καταθείομεν ἀγκύλα τόξα·

ἡῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν, 265

αἴγας ἄγειν, αἱ πᾶσι μέγ' ἔξοχοι αἰπολίοισιν,

ὄφρ' ἐπὶ μηρία θέντες Ἀπόλλωνι κλυτοτόξῳ

τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον.

ὥς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδαγε μῦθος.

τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, 270

κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,

---

but Odysseus asks to be allowed to try the bow.

---

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.  
οἱ δ' ἐπεὶ οὖν σπεῖσάν τε πῖον θ', ὅσον ἤθελε θυμός,  
τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·  
    Κέκλυτέ μευ μνηστῆρες ἀγακλειτῆς βασιλείης· 275  
[ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει·]  
Εὐρύμαχον δὲ μάλιστα καὶ Ἀντίνοον θεοειδέα  
λίσσομ', ἐπεὶ καὶ τοῦτο ἔπος κατὰ μοῖραν ἔειπε,  
νῦν μὲν παῦσαι τόξον, ἐπιτρέψαι δὲ θεοῖσιν·  
ἤωθεν δὲ θεὸς δώσει κράτος, ᾧ κ' ἐθέλησιν. 280  
ἀλλ' ἄγ' ἐμοὶ δότε τόξον εὐξοον, ὄφρα μεθ' ὑμῖν  
χειρῶν καὶ σθένεος πειρήσομαι, ἥ μοι ἔτ' ἐστὶν  
ἷς, οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν,  
ἦ ἤδη μοι ὄλεσσεσιν ἄλη τ' ἀκομιστῇ τε.  
    ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσθησαν 285  
δείσαντες, μὴ τόξον εὐξοον ἐντανύσειεν.  
Ἀντίνοος δ' ἐνένιπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
    Ἄ δειλὲ ξείνων, ἐνὶ τοι φρένες οὐδ' ἡβαιαί·  
οὐκ ἀγαπᾷς, ὃ ἔκηλος ὑπερφιάλοισι μεθ' ἡμῖν  
δαίνυσαι, οὐδέ τι δαιτὸς ἀμέρδεαι, αὐτὰρ ἀκούεις 290  
μύθων ἡμετέρων καὶ ῥήσιος; οὐδέ τις ἄλλος  
ἡμετέρων μύθων ξείνος καὶ πτωχὸς ἀκούει  
οἶνός σε τρώει μελιηδής, ὅς τε καὶ ἄλλους  
βλάπτει, ὅς ἂν μιν χανδὸν ἔλῃ μῆδ' αἷσιμα πίνῃ.  
οἶνος καὶ κένταυρον, ἀγακλυτὸν Εὐρυτίωνα, 295  
ἄσας ἐνὶ μεγάρῳ μεγαθύμου Πειριθόοιο  
ἔς Λαπίθας ἐλθόνθ'· ὃ δ' ἐπεὶ φρένας ἄσασεν οἶνῳ,  
μαινόμενος κάκ' ἔρεξε δόμον κάτα Πειριθόοιο·  
ἦρως δ' ἄχος εἶλε, δι' ἐκ προθύρου δὲ θύραζε  
ἔλκον ἀναιΐξαντες ἀπ' οὐατα νηλεί χαλκῷ 300

---

He is refused in spite of Penelope's intercession ;

---

ῥῖνάς τ' ἀμήσαντες· ὃ δὲ φρεσὶν ᾗσιν ἀασθεῖς  
 ᾗεν ᾗν ἄτην ὀχέων ἀεσίφρονι θυμῷ.  
 ἐξ οὗ κενταύροισι καὶ ἀνδράσι νεῖκος ἐτύχθη,  
 οἳ δ' αὐτῷ πρώτῳ κακὸν εὔρετο οἰνοβαρείων.  
 ὥς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αἶ κε τὸ τόξον 805  
 ἐντανύσῃς· οὐ γάρ τευ ἐπητύος ἀντιβολήσεις  
 ἡμετέρῳ ἐνὶ δῆμῳ, ἄφαρ δέ σε νηὶ μελαίνῃ  
 εἰς Ἑχέτον βασιλῆα, βροτῶν δηλήμονα πάντων,  
 πέμψομεν· ἐνθεν δ' οὐ τι σαώσεται· ἀλλὰ ἔκρηλος  
 πῖνέ τε, μῆδ' ἐρίδαινε μετ' ἀνδράσι κουροτέροισι. 810  
 τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 Ἄντινό', οὐ μὲν καλὸν ἀτέμβειν οὐδὲ δίκαιον  
 ξείνους Τηλεμάχου, ὅς κεν τάδε δῶμαθ' ἱκῆται.  
 ἔλπεαι, αἶ χ' ὁ ξείνος Ὀδυσσῆος μέγα τόξον  
 ἐντανύσῃ χερσὶν τε βίῃφί τε ᾗφι πιθήσας, 815  
 οἴκαδέ μ' ἄξουσθαι καὶ ἐὼν θήσεσθαι ἄκοιτιν ;  
 οὐδ' αὐτός που τοῦτό γ' ἐνὶ στήθεσσιν ἔολπε·  
 μῆδέ τις ὑμείων τοῦ γ' εἵνεκα θυμὸν ἀχεύων  
 ἐνθάδε δαινύσθω, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε.  
 τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤϊδα· 820  
 Κούρῃ Ἰκαρίοιο, περίφρον Πηνελόπεια,  
 οὐ τί σε τόνδ' ἄξουσθαι οἰόμεθ'· οὐδὲ ἔοικεν·  
 ἀλλ' αἰσχυρόμενοι φάτιν ἀνδρῶν ἡδὲ γυναικῶν,  
 μή ποτέ τις εἴπῃσι κακώτερος ἄλλος Ἀχαιῶν·  
 ᾗ πολὺ χεῖρονες ἄνδρες ἀμύμονος ἀνδρὸς ἄκοιτιν 825  
 μνῶνται, οὐδέ τι τόξον εὖξοον ἐντανύουσιν·  
 ἀλλ' ἄλλός τις πτωχὸς ἀνὴρ ἀλαλήμενος ἐλθὼν  
 ῥηιδίως ἐτάνυσσε βίον, διὰ δ' ᾗκε σιδήρου.  
 ὥς ἐρέουσ', ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο.

---

and Telemachus bids Penelope retire.

---

τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830  
 Εὐρύμαχ', οὐ πως ἔστιν ἐκλείας κατὰ δῆμον  
 ἔμμεναι, οἳ δὴ οἶκον ἀτιμάζοντες ἔδουσιν  
 ἀνδρὸς ἀριωτῆος· τί δ' ἐλέγχεα ταῦτα τίθεσθε ;  
 οὗτος δὲ ξείνος μάλα μὲν μέγας ἦδ' εὐπηγής,  
 πατρὸς δ' ἐξ ἀγαθοῦ γένος εὐχεται ἔμμεναι υἱός. 835  
 ἀλλ' ἄγε οἳ δότε τόξον εὐξοον, ὅφρα ἴδωμεν.  
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κέ μιν ἐντανύσῃ, δώῃ δέ οἱ εὖχος Ἀπόλλων,  
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά,  
 δώσω δ' ὄξυν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν, 840  
 καὶ ξίφος ἄμφηκες· δώσω δ' ὑπὸ ποσσὶ πέδιλα,  
 πέμψω δ', ὅππῃ μιν κραδίη θυμός τε κελεύει.  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 Μῆτερ ἐμή, τόξον μὲν Ἀχαιῶν οὐ τις ἐμείο  
 κρείσσω, ᾧ κ' ἐθέλω, δόμεναί τε καὶ ἀρνήσασθαι, 845  
 οὔθ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,  
 οὔθ' ὅσσοι νήσοισι πρὸς Ἥλιδος ἵπποβότοιο·  
 τῶν οὐ τίς μ' ἀέκοντα βιήσεται, αἳ κ' ἐθέλωμι  
 καὶ καθάπαξ ξείνῳ δόμεναι τάδε τόξα φέρεσθαι.  
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 850  
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· τόξον δ' ἀνδρεσσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.  
 ἣ μὲν θαμβήσασα πάλιν οἶκον δὲ βεβήκει·  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ. 855  
 ἐς δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ  
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἳ ὕπνον  
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.



Eumaeus gives Odysseus the bow in spite of the suitors,

αὐτὰρ ὁ τόξα λαβὼν φέρε καμπύλα διὸς ὑφορβός·  
μνηστῆρες δ' ἄρα πάντες ὁμόκλεον ἐν μεγάροισιν· 360  
ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

Πῇ δὴ καμπύλα τόξα φέρεις ἀμέγαρτε συβῶτα,  
πλαγκτέ; τάχ' αὖ σ' ἐφ' ὕεσσι κύνες ταχέες κατέδονται  
οἶον ἀπ' ἀνθρώπων, οὓς ἔτρεφες, εἴ κεν Ἀπόλλων  
ἡμῖν ἰλήκησι καὶ ἀθάνατοι θεοὶ ἄλλοι. 365

ὣς φάσαν, αὐτὰρ ὁ θῆκε φέρων αὐτῇ ἐνὶ χώρῃ  
δείσας, οὐνεκα πολλοὶ ὁμόκλεον ἐν μεγάροισι.  
Τηλέμαχος δ' ἐτέρωθεν ἀπειλήσας ἐγεγώνει·

Ἄττα, πρόσω φέρε τόξα· τάχ' οὐκ εὖ πᾶσι πιθήσεις·  
μή σε καὶ ὀπλότερός περ ἐὼν ἀγρὸν δὲ δίωμαι 370  
βάλλων χερμαδίοισι· βίηφι δὲ φέρτερός εἰμι.  
αἱ γὰρ πάντων τόσσον, ὅσοι κατὰ δῶματ' ἔασι,  
μνηστήρων χερσὶν τε βίηφί τε φέρτερος εἶην·  
τῷ κε τάχα στυγερώς τιν' ἐγὼ πέμψαιμι νέεσθαι  
ἡμετέρου ἐξ οἴκου, ἐπεὶ κακὰ μηχανόωνται. 375

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασαν  
μνηστῆρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο  
Ἰηλεμάχῳ· τὰ δὲ τόξα φέρων ἀνὰ δῶμα συβώτης  
ἐν χεῖρεσσ' Ὀδυσῇ δαΐφρονι θῆκε παραστάς.  
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· 380

Τηλέμαχος κέλεται σε περίφρων Εὐρύκλεια  
κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας,  
ἣν δέ τις ἦ στοναχῆς ἢ κτύπου ἔνδον ἀκοῖσῃ  
ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μή τι θύραζε  
προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ. 385

ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,  
κλήισεν δὲ θύρας μεγάρων εὖ ναιεταόντων.

---

and the doors are made fast. Odysseus bends the bow,

---

σιγῇ δ' ἐξ οἴκοιο Φιλοίτιος ἄλτο θύραζε,  
 κλήϊσεν δ' ἄρ' ἔπειτα θύρας εὐερκέος αὐλῆς.  
 κείτο δ' ὑπ' αἰθούσῃ ὄπλον νεὸς ἀμφιελίσσης 390  
 βύβλινον, ᾧ ῥ' ἐπέδησε θύρας, ἐς δ' ἦεν αὐτός·  
 ἔζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἐνθὲν περ ἀνέστη,  
 εἰσορόων Ὀδυσῆα. ὃ δ' ἤδη τόξον ἐνώμα  
 πάντῃ ἀναστρωφῶν, πειρώμενος ἐνθα καὶ ἐνθα,  
 μὴ κέρα ἱπες ἔδοιεν ἀποιχομένοιο ἀνακτος. 395  
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·  
 Ὅτις θηητὴρ καὶ ἐπὶ κλοπος ἔπλετο τόξων·  
 ἦ ῥά νύ που τοιαῦτα καὶ αὐτῷ οἴκοθι κεῖται,  
 ἦ ὃ γ' ἐφορμᾶται ποιησέμεν, ὥς ἐνὶ χερσὶ  
 νωυᾷ ἐνθα καὶ ἐνθα κακῶν ἐμπαιος ἀλήτης. 400  
 ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηνορεόντων·  
 Αἶ γὰρ δὴ τοσσοῦτον ὀνήσιος ἀντιάσειεν,  
 ὥς οὗτός ποτε τοῦτο δυνήσεται ἐντανύσασθαι.  
 ὥς ἄρ' ἔφαν μνηστῆρες· ἀτὰρ πολύμητις Ὀδυσσεύς,  
 αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἶδε πάντῃ, 405  
 ὥς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ αἰοιδῆς  
 ῥηιδίως ἐτάνυσσε νέψ' περὶ κόλλοπι χορδὴν  
 ἄψας ἀμφοτέρωθεν ἐυστρεφὲς ἐντερον οἴος,  
 ὥς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.  
 δεξιτερῇ δ' ἄρα χειρὶ λαβὼν πειρήσατο νευρῆς· 410  
 ἦ δ' ὑπὸ καλὸν ἄεισε χελιδόνι εἰκέλη αὐδὴν.  
 μνηστῆρσιν δ' ἄρ' ἄχος γένετο μέγα, πᾶσι δ' ἄρα χρῶς  
 ἐτράπετο· Ζεὺς δὲ μεγάλ' ἐκτυπε σήματα φαίνων·  
 γήθησέν τ' ἄρ' ἔπειτα πολὺτλας δῖος Ὀδυσσεύς,  
 ὅττι ῥά οἱ τέρας ἦκε Κρόνου πάϊς ἀγκυλομήτεω. 415  
 εἶλετο δ' ὠκὺν ὀιστόν, ὃ οἱ παρέκειτο τραπέζῃ

---

and shoots, with success.

---

γυμνός· τοὶ δ' ἄλλοι κοίλης ἔντοσθε φαρέτρης.  
 κείατο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πειρήσεσθαι.  
 τὸν ῥ' ἐπὶ πῆχει ἔλὼν ἔλκεν νευρὴν γλυφίδας τε  
 αὐτόθεν ἐκ δίφροιο καθήμενος, ἦκε δ' ὀϊστὸν 420  
 ἅντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων  
 πρώτης στείλειῃς, διὰ δ' ἀμπερὲς ἦλθε θύραζε  
 ἰὸς χαλκοβαρής· ὃ δὲ Τηλέμαχον προσέειπε·  
 Τηλέμαχ', οὐ σ' ὁ ξεῖνος ἐνὶ μεγάροισιν ἐλέγχει  
 ἦμενος, οὐδέ τι τοῦ σκοποῦ ἤμβροτον οὐδέ τι τόξον 425  
 δὴν ἔκαμον τανύων· ἔτι μοι μένος ἔμπεδόν ἐστιν,  
 οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνονται.  
 νῦν δ' ὦρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι  
 ἐν φάει, αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιάσθαι  
 μολπῇ καὶ φόρμιγγι· τὰ γάρ τ' ἀναθήματα δαιτός. 430  
 ἦ καὶ ἐπ' ὀφρύσι νεῦσεν· ὃ δ' ἀμφέθετο ξίφος ὀξὺ  
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,  
 ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ, ἄγχι δ' ἄρ' αὐτοῦ  
 παρ' θρόνον ἐστήκει κεκορυθμένος αἶθοπι χαλκῷ.

## ΟΔΥΣΣΕΙΑΣ X.

## Μνηστηροφονία.

ARGUMENT.—Odysseus from the threshold shoots a second arrow and kills Antinous as he sits at the banquet. Then the rest of the suitors start up in anger, but they find no arms to defend themselves, because Odysseus had taken all the arms out of the hall. Then Eurymachus sues for mercy, but Odysseus will not hear him. So they draw their swords and try to cut their way out from the hall. But Odysseus keeps them back, shooting them down man by man with his arrows; and when his arrows are spent, Telemachus fetches arms from the treasury for his father and the two servants. Then the traitor Melanthius fetches arms for the suitors also; but Eumaeus and Philoetius seize him in the treasury and leave him there bound. And Athena turns aside the weapons of the suitors and smites them with terror, and they are all slaughtered; but Odysseus spares Phemius the minstrel and Medon the herald. Then the women of the house who were faithless to Odysseus, and the traitor Melanthius, are put to death, and the house is purified from slaughter.

Αὐτὰρ ὃ γυμνώθη ῥακέων πολύμητις Ὀδυσσεύς,  
ἄλτο δ' ἐπὶ μέγαν οὐδὸν ἔχων βιὸν ἠδὲ φαρέτρην  
ἰῶν ἐμπλείην, ταχέας δ' ἐκχεύατ' οἰστοὺς  
αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστῆρσιν ἔειπεν·

Οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται·  
νῦν αὖτε σκοπὸν ἄλλον, ὃν οὐ πώ τις βάλεν ἀνὴρ,  
εἴσομαι, αἶ κε τύχωμι, πόρῃ δέ μοι εὖχος Ἀπόλλων.  
ἦ καὶ ἐπ' Ἀντινόφ' ἰθύνετο πικρὸν οἰστόν.

5

*Odysseus shoots Antinachus as he is raising the cup to his lips.*

ἦ τοι ὁ καλὸν ἄλειπον ἀναιρήσεσθαι ἔμελλε  
 χρύσειον ἄμφωτον, καὶ δὴ μετὰ χερσὶν ἐνώμα, 10  
 ὄφρα πίοι οἴνοιο· φόνος δέ οἱ οὐκ ἐνὶ θυμῷ  
 μέμβλετο· τίς κ' οἶοιτο μετ' ἀνδράσι δαιτυμόνεσσι  
 μοῦνον ἐνὶ πλεόνεσσι, καὶ εἰ μάλα καρτερὸς εἴη,  
 οἳ τεύξειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν;  
 τὸν δ' Ὀδυσσεὺς κατὰ λαιμὸν ἐπισχόμενος βάλεν ἰψ, 15  
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.  
 ἐκλίνθη δ' ἐτέρωσε, δέπας δέ οἱ ἔκπεσε χειρὸς  
 βλημένου, αὐτίκα δ' αὐλὸς ἀνὰ ῥίνας παχὺς ἤλθεν  
 αἵματος ἀνδρομέοιο· θοῶς δ' ἀπὸ εἶο τράπεζαν  
 ὥσε ποδὶ πλήξας, ἀπὸ δ' εἶδατα χεῖν ἔραζε· 20  
 σῖτός τε κρέα τ' ὅπτα φορύνετο. τοὶ δ' ὁμάδησαν  
 μνηστῆρες κατὰ δώμαθ', ὅπως ἴδον ἄνδρα πεσόντα,  
 ἐκ δὲ θρόνων ἀνόρουσαν ὀρινθέντες κατὰ δῶμα,  
 πάντοσε παπταίνοντες ἐνδμήτους ποτὶ τοίχους·  
 οὐδέ πη ἀσπίς ἔην οὐδ' ἄλκιμον ἔγχος ἐλέσθαι. 25  
 νείκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσι·

Ἔεινε, κακῶς ἀνδρῶν τοξάζεαι· οὐκέτ' ἀέθλων  
 ἄλλων ἀντιάσεις· νῦν τοι σῶς αἰπὺς ὄλεθρος.  
 καὶ γὰρ δὴ νῦν φῶτα κατέκτανες, ὅς μ' ἄριστος  
 κούρων εἶν' Ἰθάκῃ· τῷ σ' ἐνθάδε γῦπες ἔδονται. 30

† ἴσκειν ἕκαστος ἀνὴρ, ἐπεὶ ἡ φάσαν οὐκ ἐθέλοντα  
 ἄνδρα κατακτεῖναι· τὸ δὲ νήπιοι οὐκ ἐνόησαν,  
 ὥς δὴ σφιν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφήπτο.  
 τοὺς δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·

ὦ κύνες, οὗ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἴκαδ' ἰκέσθαι 35  
 δήμου ἄπο Τρώων, ὅτι μοι κατεκείρετε οἶκον,  
 δμῳῇσιν δὲ γυναιξὶ παρευνάζεσθε βιαίως

Eurymachus proposes a composition with Odysseus, who rejects it.

αὐτοῦ τε ζῶντος ὑπεμνάσθε γυναῖκα  
οὔτε θεοὺς δείσαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν,  
οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι· 40  
νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπται.  
ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἶλε·  
[πάπτηνεν δὲ ἕκαστος, ὅπῃ φύγοι αἰπὺν ὄλεθρον·]  
Εὐρύμαχος δέ μιν οἷος ἀμειβόμενος προσέειπεν·  
Εἰ μὲν δὴ Ὀδυσσεὺς Ἰθακῆσιος εἰλήλουθας, 45  
ταῦτα μὲν αἴσιμα εἶπας, ὅσα ῥέζεσκον Ἀχαιοί,  
πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ' ἐπ' ἀγροῦ.  
ἀλλ' ὃ μὲν ἤδη κεῖται, ὅς αἴτιος ἔπλετο πάντων,  
Ἀντίνοος· οὗτος γὰρ ἐπῆλεν τάδε ἔργα  
οὔ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων, 50  
ἀλλ' ἄλλα φρονέων, τὰ οἳ οὐκ ἐτέλεσσε Κρονίων,  
ὄφρ' Ἰθάκης κατὰ δῆμον ἐκτιμένης βασιλεύουι  
αὐτός, ἀτὰρ σὸν παῖδα κατακτείνειε λοχήσας.  
νῦν δ' ὃ μὲν ἐν μοίρῃ πέφαιται, σὺ δὲ φεῖδες λαῶν  
σῶν· ἀτὰρ ἄμμες ὀπισθεν ἀρεσσάμενοι κατὰ δῆμον, 55  
ὅσά τοι ἐκπέποται καὶ ἐδήδοται ἐν μεγάροισι,  
τιμὴν ἀμφὶς ἄγοντες ἑικοσάβοιον ἕκαστος  
χαλκὸν τε χρυσὸν τ' ἀποδώσομεν, εἰς ὃ κε σὸν κῆρ  
ἱάνθῃ· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.  
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς.  
Εὐρύμαχ', οὐδ' εἴ μοι πατρώια πάντ' ἀποδοῖτε, 61  
ὅσά τε νῦν ὑμῖν ἐστὶ καὶ εἴ ποθεν ἄλλ' ἐπιθεῖτε,  
οὐδέ κεν ὥς ἔτι χεῖρας ἐμὰς λήξαιμι φόνοιο  
πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτίσαι  
νῦν ὑμῖν παράκειται ἐναντίον ἢ μάχεσθαι 65  
ἢ φεύγειν, ὅς κεν θάνατον καὶ κῆρας ἀλύξῃ·

*Eurymachus rushing upon Odysseus is slain, and so is Amphinomus.*

ἀλλά τιν' οὐ φεύξεσθαι οἴομαι αἰπὺν ὄλεθρον.

ὣς φάτο, τῶν δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.  
τοῖσιν δ' Εὐρύμαχος μετεφώνεε δεύτερον αὖτις·

ὦ φίλοι, οὐ γὰρ σχήσει ἀνὴρ ὃδε χεῖρας ἀάπτους, 70  
ἀλλ' ἐπεὶ ἔλλαβε τόξον ἐύξοον ἠδὲ φαρέτρην,  
οὐδοῦ ἄπο ξεστοῦ τοξάσσεται, εἰς ὃ κε πάντας  
ἄμμε κατακτείνει· ἀλλὰ μνησώμεθα χάρμης.  
φάσγανά τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας  
ἰῶν ὠκυμόρων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν 75  
ἄθροοι, εἴ κέ μιν οὐδοῦ ἀπώσομεν ἠδὲ θυράων,  
ἔλθωμεν δ' ἀνὰ ἄστυ, βοή δ' ὤκιστα γένοιτο·  
τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕψατα τοξάσσεται.

ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξυ  
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον, ἄλτο δ' ἐπ' αὐτῷ 80  
σμερδαλέα ἰάχων· ὃ δ' ἀμαρτῇ διὸς Ὀδυσσεὺς  
ἰὼν ἀποπροΐει, βάλε δὲ στήθος παρὰ μαζόν,  
ἐν δέ οἱ ἥπατι πῆξε θοὸν βέλος· ἔκ δ' ἄρα χειρὺς  
φάσγανον ἦκε χαμᾶζε, περιρῥηδῆς δε τραπέζῃ  
κάππεσεν ἰδνωθείς, ἀπὸ δ' εἶδατα χεῦεν ἔραζε 85  
καὶ δέπας ἀμφικύπελλον· ὃ δὲ χθόνα τύπτε μετώπῳ  
θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέροισι  
λακτίζων ἐτίνασσε· κατ' ὀφθαλμῶν δ' ἔχυντ' ἀχλὺς.

Ἀμφινόμος δ' Ὀδυσῆος εἰείσατο κυδαλίμοιο  
ἀντίος αἰξας, εἷρυτο δὲ φάσγανον ὄξύ, 90  
εἴ πῶς οἱ εἴξειε θυράων. ἀλλ' ἄρα μιν φθῆ  
Τηλέμαχος κατόπισθε βαλὼν χαλκήρεϊ δοιρὶ  
ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·  
δούπησεν δὲ πεσών, χθόνα δ' ἤλασε παντὶ μετώπῳ.  
Τηλέμαχος δ' ἀπόρουσε λιπὼν δολιχόσκιον ἔγχος 95

Telemachus goes to fetch arms, while his father keeps the suitors in check.

αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ δῖε, μή τις Ἀχαιῶν  
 ἔγχος ἀνελκόμενον διολιχόγκιον ἢ ἐλίπτειε  
 φασγάνῳ αἶψας ἢ προπρηνέει τύψας.  
 βῆ δὲ θέειν, μάλα δ' ὤκα φίλον πατέρ' εἰσαφίκανεν,  
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· 100  
 ὦ πάτερ, ἦδη τοι σάκος οἶσω καὶ δύο δοῦρε  
 καὶ κυνέην πάγχχαλκον ἐπὶ κροτάφοις ἀραρυῖαν,  
 αὐτός τ' ἀμφιβαλεῦμαι ἰών, δώσω δὲ συβώτῃ  
 καὶ τῷ βουκόλῳ ἄλλα· τετευχῆσθαι γὰρ ἄμεινον.  
 τὸν δ' ἀπαμειβόμενος προσέφη πολίμητις Ὀδυσσεύς·  
 Οἶσε θέων, εἴως μοι ἀμύνεσθαι πάρ' οἴστοι, 105  
 μή μ' ἀποκινήσωσι θυράων μούνον ἐόντα.  
 ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,  
 βῆ δ' ἵεναι θάλαμον δ', ὅθι οἱ κλυτὰ τεύχε' ἔκειτο.  
 ἔνθεν τέσσαρα μὲν σάκε' ἔξελε, δοῖράτα δ' ὀκτὼ 110  
 καὶ πίσυρας κυνέας χαλκήρεας ἵπποδασείας·  
 βῆ δὲ φέρων, μάλα δ' ὤκα φίλον πατέρ' εἰσαφίκανεν,  
 αὐτὸς δὲ πρῶτιστα περὶ χροῖ δύσετο χαλκόν.  
 ὣς δ' αὐτως τὼ δμῶε δνέσθην τεύχεα καλά,  
 ἔσταν δ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην. 115  
 αὐτὰρ ὁ γ', ὅφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοί,  
 τόφρα μνηστήρων ἕνα γ' αἰεὶ ᾧ ἐνὶ οἴκῳ  
 βάλλε τιτικκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.  
 αὐτὰρ ἐπεὶ λίπον ἰοὶ οἰστεύοντα ἄνακτα,  
 τόξον μὲν πρὸς σταθμὸν ἐυσταθέος μεγάρῳ 120  
 ἔκλιν' ἰστάμεναι πρὸς ἐνώπια παμφανόωντα  
 αὐτὸς δ' ἀμφ' ὤμοισι σάκος θέτο τετραθέλυμνον,  
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν  
 ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·



On Telemachus's return, Melanthius goes to fetch arms for the suitors,

εἵλετο δ' ἄλκιμα δοῦρε δύω κεκορυθμένα χαλκῷ. 125

ὀρσοθύρῃ δέ τις ἔσκειν ἐνδμήτῳ ἐνὶ τοίχῳ,  
ἀκρότατον δὲ παρ' οὐδὸν ἐνσταθέος μεγαροιο  
ἦν ὁδὸς ἐς λαίρην, σανίδες δ' ἔχον εὖ ἀραρυῖαι.  
τὴν δ' Ὀδυσσεὺς φράζεσθαι ἀνώγει δῖον ὑφορβὸν  
ἔστεῳτ' ἄγχ' αὐτῆς· μία δ' οἷη γίγνεται ἐφορμή. 130  
τοῖς δ' Ἀγέλεως μετέειπεν ἔπος πάντεσσι πιφαύσκων·

ὦ φίλοι, οὐκ ἂν δὴ τις ἀν' ὀρσοθύρην ἀναβαίῃ  
καὶ εἴποι λαοῖσι, βοῇ δ' ὤκιστα γένοιτο·  
τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο.

τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν· 135  
οὐ πως ἔστ' Ἀγέλαε διοτρεφές· ἄγχι γὰρ αἰνῶς  
αὐλῆς καλὰ θύρετρα καὶ ἀργαλέον στόμα λαύρης·  
καί χ' εἰς πάντας ἐρύκοι ἀνὴρ, ὅς τ' ἄλκιμος εἴη.  
ἀλλ' ἄγεθ', ὕμιν τεύχε' ἐνείκῳ θωρηχθῆναι  
ἐκ θαλάμου· ἐνδον γάρ, οἶομαι, οὐδέ πη ἄλλη 140  
τεύχεα κατθέσθην Ὀδυσσεὺς καὶ φαίδιμος υἱός.

ὣς εἰπὼν ἀνέβαινε Μελάνθιος, αἰπόλος αἰγῶν,  
ἐς θαλάμους Ὀδυσῆος ἀνὰ ῥῶγας μεγάροιο.  
ἐνθεν δώδεκα μὲν σάκε' ἔξελε, τόσσα δὲ δοῦρα  
καὶ τόσσας κυνέας χαλκῆρεας ἵπποδασείας· 145  
βῆ δ' ἰέναι, μάλα δ' ὄκα φέρων μνηστῆρσιν ἔδωκε.  
καὶ τότε Ὀδυσσῆος λῦτο γούνατα καὶ φίλον ἦτορ,  
ὥς περιβαλλομένους ἶδε τεύχεα χερσὶ τε δοῦρα  
μακρὰ τινάσσοντας· μέγα δ' αὐτῷ φαίνετο ἔργον.  
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα· 150

Τηλέμαχ', ἦ μάλα δὴ τις ἐνὶ μεγάροισι γυναικῶν  
νῶϊν ἐποτρύνει πόλεμον κακὸν ἢ Μελανθεύς.

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·

but is seized on his last journey to the treasury ;

ὦ πάτερ, αὐτὸς ἐγὼ τόδε γ' ἡμβροτον· οὐδέ τις ἄλλος  
αἴτιος· ὅς θαλάμοιο θύρην πυκινῶς ἄκαρυϊαν 155  
κάλλιπον ἀγκλίνας· τῶν δὲ σκοπὸς ἦεν ἀμείνων.  
ἀλλ' ἴθι δι' Εὐμαιε, θύρην ἐπίθες θαλάμοιο  
καὶ φράσαι, ἥ τις ἄρ' ἐστὶ γυναικῶν, ἥ τάδε ῥέζει,  
ἥ υἱὸς Δολίοιο Μελανθεύς, τόν περ οἶω.

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· 160  
βῆ δ' αὖτις θάλαμον δὲ Μελάνθιος, αἰπόλος αἰγῶν,  
οἷσων τεύχεα καλά· νόησε δὲ δῖος ὑφορβός,  
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
κεῖνος δὴ αὖτ' αἰδήλος ἀνὴρ, ὃν οἰόμεθ' αὐτοί, 165  
ἔρχεται ἐς θάλαμον· σὺ δέ μοι νημερτὲς ἔνισπε,  
ἥ μιν ἀποκτείνω, αἶ κε κρείσσων γε γένωμαι,  
ἥε σοὶ ἐνθάδ' ἄγω, ἵν' ὑπερβασίας ἀποτίσῃ  
πολλάς, ὅσας οὗτος ἐμήσατο σφῶ ἐνὶ οἴκῳ.

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
ὦ ἦ τοι ἐγὼ καὶ Ἰηλέμαχος μνηστῆρας ἀγαυοὺς 171  
σχήσομεν ἔντοσθεν μεγάρων μάλα περ μεμαῶτας.  
σφῶι δ' ἀποστρέψαντε πόδας καὶ χεῖρας ὑπερθεν  
ἐς θάλαμον βαλέειν, σανίδας δ' ἐκδῆσαι ὀπισθεν,  
σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε 175  
κίον' ἀν' ὑψηλὴν ἐρύσαι πελάσαι τε δοκοῖσιν,  
ὥς κεν δηθὰ ζῶς ἐὼν χαλέπ' ἄλγεα πάσχη.

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο,  
βάν δ' ἵμεν ἐς θάλαμον, λαθέτην δέ μιν ἔνδον ἐόντα.  
ἦ τοι ὃ μὲν θαλάμοιο μυχὸν κάτα τεύχε' ἐρεύνα, 180  
τὼ δ' ἔσταν ἐκάτερθε παρὰ σταθμοῖσι μένοντε.  
εὖθ' ὑπὲρ οὐδὸν ἔβαινε Μελάνθιος, αἰπόλος αἰγῶν,

---

and left there bound. Athena appears in the form of Mentor,

---

τῇ ἐτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,  
 τῇ δ' ἐτέρῃ σάκος εὐρὺ γέρον πεπαλαγμένον ἄσκη  
 Λαέρτεω ἥρωος, ὃ κουρίζων φορέεσκε· 185  
 δὴ τότε γ' ἤδη κείτο, ῥαφαὶ δ' ἐλέλυντο ἱμάντων·  
 τὼ δ' ἄρ' ἐπαῖξανθ' ἐλέτην ἔρυσάν τέ μιν εἴσω  
 κουρίξ, ἐν δαπέδῳ δὲ χαμαὶ βάλλον ἀχνύμενον κῆρ,  
 σὺν δὲ πόδας χεῖράς τε δέον θυμαλγεί δεσμῷ  
 εὖ μάλ' ἀποστρέψαντε διαμπερές, ὥς ἐκέλευσεν 190  
 [υἱὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς].  
 σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε  
 κίον' ἀν' ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσι.  
 τὸν δ' ἐπικερτομέων προσέφησ' Εὐμαίη στυβῶτα·  
 Νῦν μὲν δὴ μάλα πάγχυ Μελάνθιε νύκτα φυλάξεις 195  
 εὐνῇ ἐνι μαλακῇ καταλέγμενος, ὥς σε ἔοικεν·  
 οὐδὲ σέ γ' ἡριγένεια παρ' Ὀκεανοῖο ῥοάων  
 λήσει ἐπερχομένη χρυσόθρονος, ἥνικ' ἀγινεῖς  
 αἴγας μνηστήρεσσι δόμον· κάτα δαῖτα πένεσθαι.  
 ὥς ὃ μὲν αὖθι λέλειπτο ταθεὶς ὀλοῷ ἐνὶ δεσμῷ· 200  
 τὼ δ' ἐς τεύχεα δύντε θύρην ἐπιθέντε φαεινὴν  
 βήτην εἰς Ὀδυσῆα δαΐφρονα ποικιλομήτην.  
 ἔνθα μένος πνεύοντες ἐφέστασαν, οἳ μὲν ἐπ' οὐδοῦ  
 τέσσαρες, οἳ δ' ἔντοσθε δόμων πολέες τε καὶ ἐσθλοί.  
 τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη 205  
 Μέντορι εἰδομένη ἥμην δέμας ἥδὲ καὶ αὐδὴν.  
 τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ μῦθον ἔειπε·  
 Μέντορ, ἄμυνον ἀρήν, μνήσαι δ' ἐτάριοι φίλοιο,  
 ὅς σ' ἀγαθὰ ῥέζεσκον· ὁμηλικίη δέ μοι ἔσσι.  
 ὥς φάτ' οἰόμενος λαοσσόον ἔμμεν Ἀθήνην. 210  
 μνηστήρες δ' ἐτέρωθεν ὁμόκλεον ἐν μεγάροισι·

---

and encourages Odysseus. The last fight begins ;

---

πρῶτος τήν γ' ἐνέειπε Δαιμαστορίδης Ἀγέλαος·

Μέντορ, μή σ' ἐπέεσσι παραιπεπίθῃσιν Ὀδυσσεὺς  
μνηστήρεσσι μάχεσθαι ἀμυνέμεναι δὲ οἱ αὐτῷ.

ὦδε γὰρ ἡμέτερόν γε νόον τελέεσθαι οἶω· 215

ὅππότε κεν τούτους κτέωμεν, πατέρ' ἡδὲ καὶ υἱόν,

ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεαι, οἷα μενοιναῖς

ἔρδειν ἐν μεγάροις· σῶ δ' αὐτοῦ κράατι τίσεις.

αὐτὰρ ἐπὶν ὑμέων γε βίας ἀφελώμεθα χαλκῷ,

κτήμαθ' ὅπόσσά τοι ἐστί, τά τ' ἔνδοθι καὶ τὰ θύρηφι, 220

τοῖσιν Ὀδυσσῆος μεταμίξομεν· οὐδέ τοι νῆας

ζῶειν ἐν μεγάροισιν ἐάσομεν, οὐδὲ θυγάτρας

οὐδ' ἄλοχον κεδνὴν Ἰθάκης κατὰ ἄστυ πολεύειν.

ὥς φάτ', Ἀθηναίη δὲ χολώσατο κηρόθι μᾶλλον,

νεΐκεσσαν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν· 225

Οὐκέτι σοί γ' Ὀδισσεῦ μένος ἔμπεδον οὐδέ τις ἀλκή,

οἷη ὅτ' ἀμφ' Ἑλένη λευκωλένῃ εὐπατερεΐῃ

εἰνάετες Τρώεσσιν ἐμάρναο νωλεμέσσι αἰεὶ,

πολλοὺς δ' ἄνδρας ἔπεφνες ἐν αἰνῇ δημοτῇτι,

σῇ δ' ἤλω βουλῇ Πριάμου πόλις εὐρυάγυια. 230

πῶς δὴ νῦν, ὅτε σόν τε δόμον καὶ κτήμαθ' ἱκάνεις,

ἅντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἶναι;

ἀλλ' ἄγε δεῦρο πέπον παρ' ἐμ' ἵσταο καὶ ἴδε ἔργον,

ὅφρ' εἰδῆς, οἷός τοι ἐν ἀνδράσι δυσμενέεσσι

Μέντωρ Ἀλκιμίδης εὐεργεσίας ἀποτίνειν. 235

ἦ ῥα καὶ οὗ πω πάγχυ δίδου ἑτεραλκέα νίκην,

ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν

ἡμὲν Ὀδυσσῆος ἡδ' υἱοῦ κυδαλίμοιο.

αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον

ἔζετ' ἀναΐξασα χελιδόνι εἰκέλῃ ἄντην. 240

in which Odysseus and his friends are victorious

μνηστήρας δ' ὄτρυνε Δαμαστορίδης Ἀγέλαος  
 Εὐρύνομός τε καὶ Ἀμφιμέδων Δημοπτόλεμός τε  
 Πείσανδρός τε Πολυκτορίδης Πόλυβός τε δαΐφρων·  
 οἳ γὰρ μνηστήρων ἀρετῇ ἔσαν ἔξοχ' ἀριστοί,  
 ὅσσοι ἔτ' ἔζων περί τε ψυχέων ἐμάχοντο· 245  
 τοὺς δ' ἤδη ἐδάμασσε βιὸς καὶ τάρφες ἰοί.  
 τοῖς δ' Ἀγέλεως μετέειπεν ἔπος πάντεσσι πιφαύσκων·  
 ὦ φίλοι, ἤδη σχήσει ἀνὴρ ὃδε χεῖρας ἀάπτους·  
 καὶ δὴ οἱ Μέντωρ μὲν ἔβη κενὰ εὐγмата εἰπών,  
 οἳ δ' οἳ λείπονται ἐπὶ πρώτῃσι θύρῃσι 250  
 τῷ νῦν μὴ ἅμα πάντες ἀφίετε δούρατα μακρά,  
 ἀλλ' ἄγεθ' οἱ ἔξ πρῶτον ἀκοντίσατ', αἷ κέ ποθι Ζεὺς  
 δώῃ Ὀδυσσῆα βλῆσθαι καὶ κῦδος ἀρέσθαι.  
 τῶν δ' ἄλλων οὐ κῆδος, ἐπὴν οὗτός γε πέσῃσιν.  
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἀκόντισαν, ὥς ἐκέλευεν, 255  
 ἰέμενοι· τὰ δὲ πάντα ἐτώσια θῆκεν Ἀθήνη.  
 τῶν ἄλλος μὲν σταθμὸν ἐυσταθέος μεγάρου  
 βεβλήκει, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν·  
 ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.  
 αὐτὰρ ἐπεὶ δὴ δούρατ' ἀλεύαντο μνηστήρων, 260  
 τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς·  
 ὦ φίλοι, ἤδη μὲν κεν ἐγὼν εἵποιμι καὶ ἄμμι  
 μνηστήρων ἐς ὄμιλον ἀκοντίσαι, οἳ μεμάασιν  
 ἡμέας ἐξεναρίζαι ἐπὶ προτέροισι κακοῖσιν.  
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἀκόντισαν ὀξέα δοῦρα 265  
 ἅντα τιτυσκόμενοι· Δημοπτόλεμον μὲν Ὀδυσσεύς,  
 Εὐρυάδην δ' ἄρα Τηλέμαχος, Ἴλατον δὲ συβώτης,  
 Πείσανδρον δ' ἄρ' ἔπεφνε βοῶν ἐπιβουκόλος ἀνὴρ.  
 οἳ μὲν ἔπειθ' ἅμα πάντες ὁδὰξ ἔλον ἄσπετον οὐδας,

by the aid of Athena, who strikes the suitors with a panic.

μνηστῆρες δ' ἀνεχώρησαν μεγάροιο μυχὸν δέ· 270  
τοὶ δ' ἄρ' ἐπὶ ἴξαν, νεκύων δ' ἐξ ἔγχε' ἔλοντο.

αὐτὶς δὲ μνηστῆρες ἀκόντισαν ὀξέα δοῦρα  
ἰέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.  
τῶν ἄλλος μὲν σταθμὸν ἐυσταθέος μεγάροιο  
βεβλήκει, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν· 275  
ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.

Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῷ  
λίγδην, ἄκρην δὲ ῥινὸν δηλήσατο χαλκός.

Κτήσιππος δ' Εὐμαιον ὑπὲρ σάκος ἔγχεϊ μακρῷ  
ῥῶμον ἐπέγραψεν· τὸ δ' ὑπέρπτατο, πῖπτε δ' ἔραξε. 280

τοὶ δ' αὖτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην  
μνηστήρων ἐς ὄμιλον ἀκόντισαν ὀξέα δοῦρα.  
ἐνθ' αὖτ' Εὐρυδάμαντα βάλε πτολίπορθος Ὀδυσσεύς,  
Ἀμφιμέδοντα δὲ Τηλέμαχος, Πόλυβον δὲ συβώτης·  
Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀνὴρ 285  
βεβλήκει πρὸς στῆθος, ἐπευχόμενος δὲ προσηύδα·

ὦ Πολυθερσεΐδι φιλοκέρτομε, μή ποτε πάμπαν  
εἰκὼν ἀφραδίης μέγα εἰπέμεν, ἀλλὰ θεοῖσι  
μῦθον ἐπιτρέψαι, ἐπεὶ ἦ πολὺν φέρτεροί εἰσι  
τοῦτ' τοι ἀντὶ ποδὸς ξεινήιον, ὃν ποτ' ἔδωκας 290  
ἀντιθέψ' Ὀδυσῇ δόμον κάτ' ἀλητεύοντι.

ἦ ῥα βοῶν ἐλίκων ἐπιβουκόλος· αὐτὰρ Ὀδυσσεὺς  
οὔτα Δαμαστορίδην αὐτοσχεδὸν ἔγχεϊ μακρῷ·  
Τηλέμαχος δ' Εὐηνορίδην Λειώκριτον οὔτα  
δουρὶ μέσον κενεῶνα, διὰ πρὸ δὲ χαλκὸν ἔλασσε· 295  
ἤριπε δὲ πρηνῆς, χθόνα δ' ἤλασε παντὶ μετώπῳ.  
δὴ τότε Ἀθηναίη φθισίμβροτον αἰγίδ' ἀνέσχευ  
ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίηθεν·

Laiodes begs for mercy ; but Odysseus will not hear him.

οἳ δ' ἐφέβοντο κατὰ μέγαρον βόες ὥς ἀγελαῖαι·  
τὰς μὲν τ' αἰόλος οἴστρος ἐφορμηθεὶς ἐδόνησεν 300  
ῥῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.  
οἳ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι  
ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θόρωσι·  
ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσai ἵενται,  
οἳ δέ τε τὰς ὀλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκὴ 305  
γίγνεται οὐδὲ φυγὴ· χαίρουσι δέ τ' ἀνέρες ἄγρη·  
ὥς ἄρα τοὶ μνηστῆρας ἐπεσσύμενοι κατὰ δῶμα  
τύπτον ἐπιστροφάδην· τῶν δὲ στόνος ῥωνυτ' αἰκῆς  
κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θύε.  
Λειώδης δ' Ὀδυσῆος ἐπεσσύμενος λάβε γούνων, 310  
καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·  
Γουνούμαί σ' Ὀδυσεῦ· σὺ δέ μ' αἶδεο καί μ' ἐλέησον·  
οὐ γάρ πώ τινά φημι γυναικῶν ἐν μεγάροισιν  
εἰπεῖν οὐδέ τι ῥέξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους  
παύεσκον μνηστῆρας, ὅτις τοιαῦτά γε ῥέξοι 315  
ἀλλὰ μοι οὐ πείθοντο κακῶν ἅπο χεῖρας ἔχεσθαι  
τῷ καὶ ἀτασθαλίῃσιν αἰκέα πότμον ἐπέσπον.  
αὐτὰρ ἐγὼ μετὰ τοῖσι θυοσκόος οὐδὲν ἑοργῶς  
κείσομαι, ὥς οὐκ ἔστι χάρις μετόπισθ' εὐεργέων.  
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
Εἰ μὲν δὴ μετὰ τοῖσι θυοσκόος εὐχεται εἶναι, 321  
πολλάκι που μέλλεις ἀρήμεναι ἐν μεγάροισι  
τηλοῦ ἐμοὶ νόστοιο τέλος γλυκεροῖο γενέσθαι,  
σοὶ δ' ἄλοχόν τε φίλην σπένθαι καὶ τέκνα τεκέσθαι·  
τῷ οὐκ ἂν θανάτόν γε δυσηλεγέα προφύγοισθα. 325  
ὥς ἄρα φωνήσας ξίφος εἴλετο χειρὶ παχείῃ  
κείμενον, ὃ ῥ' Ἀγέλαος ἀποπροέηκε χαμᾶζε

He spares Terpiades on the intercession of Telemachus,

κτεινόμενος· τῷ τόν γε κατ' αὐχένα μέσσον ἔλασσε·  
φθεγγομένου δ' ἄρ' αὖ τοῦ γε κίρην κονίητιν ἐμίχθη.

Τερπιάδης δέ τ' αἰοιδὺς ἀλύσκανε κῆρα μέλαιναν, 830

Φήμιος, ὅς ῥ' ἤειδε μετὰ μνηστῆρσιν ἀνάγκη.

ἔστη δ' ἐν χείρεσσιν ἔχων φόρμιγγα λίγεια

ἄγχι παρ' ὀρσοθύρην· δίχα δὲ φρεσὶ μερμήριζεν,

ἣ ἐκδὺς μεγάροιο Διὸς μεγάλου ποτὶ βωμὸν

ἐρκείου ἵζοιτο τετυγμένον, ἐνθ' ἄρα πολλὰ 835

Λαέρτης Ὀδυσσεύς τε βοῶν ἐπὶ μηρί' ἔκηαν,

ἣ γούνων λίσσοιτο προσαίξας Ὀδυσῆα.

ᾧ δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι

γούνων ἄψασθαι Λαερτιάδew Ὀδυσῆος.

ἣ τοι ὁ φόρμιγγα γλαφυρὴν κατέθηκε χαμᾶζε 840

μεσσηγὺς κρητῆρος ἰδὲ θρόνου ἀργυροήλου,

αὐτὸς δ' αὐτ' Ὀδυσῆα προσαίξας λάβε γούνων,

καί μιν λωσύμενος ἔπεα πτερόεντα προσηύδα·

Γουνούμαί σ' Ὀδυσσεῦ· σὺ δέ μ' αἶδεο καί μ' ἐλέησον·

αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, εἴ κεν αἰοιδὺν 845

πέφνης, ὅς τε θεοῖσι καὶ ἀνθρώποισιν αἰείδω.

αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν οἶμας

παντοίας ἐνέφυσεν· ἔοικα δέ τοι παραεῖδειν

ὥς τε θεῷ· τῷ μή με λιλαίεο δειροτομήσαι.

καί κεν Τηλέμαχος τάδε γ' εἶποι, σὺς φίλος υἱός, 850

ὥς ἐγὼ οὐ τι ἐκὼν ἐς σὺν δόμον οὐδὲ χατίζων

πωλεύμην μνηστῆρσιν ἀεισόμενος μετὰ δαίτας,

ἀλλὰ πολὺ πλέονες καὶ κρείσσονες ἦγον ἀνάγκη.

ὣς φάτο, τοῦ δ' ἤκουσ' ἱερὴ ἱς Τηλεμάχοιο,

αἶψα δ' ἐὼν πατέρα προσεφώνεεν ἐγγὺς ἐόντα· 855

Ἴσχεο, μηδέ τι τοῦτον ἀναίτιον οὔταε χαλκῷ·



and Medon, who emerges from his hiding place.

καὶ κήρυκα Μέδοντα σαώσομεν, ὅς τέ μεν αἰεὶ  
οἴκῳ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἐόντος,  
εἰ δὴ μή μιν ἔπεφνε Φιλοίτιος ἢ συβώτης,  
ἢ σοὶ ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα. 360

ὥς φάτο, τοῦ δ' ἤκουσε Μέδων πεπνυμένα εἰδώς·  
πεπτηὼς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα  
ἔστο βοὸς νεόδартον ἀλύσκων κῆρα μέλαιναν.  
αἶψα δ' ὑπὸ θρόνου ὤρτο, βοὸς δ' ἀπέδυνε βοείην·  
Τηλέμαχον δ' ἄρ' ἔπειτα προσαΐξας λάβε γούνων, 365  
καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

ὦ φίλ', ἐγὼ μὲν ὅδ' εἰμὶ, σὺ δ' ἴσχεο· εἰπὲ δὲ πατρὶ  
μή με περιωθενέων δηλήσεται ὄξεί χαλκῷ  
ἀνδρῶν μνηστήρων κεχολωμένος, οἳ οἱ ἔκειρον  
κτῆματ' ἐνὶ μεγάροις, σὲ δὲ νήπιοι οὐδὲν ἔτιον. 370

τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς·  
θάρσει, ἐπεὶ δὴ σ' οὗτος ἐρύσατο καὶ ἐσάωσεν,  
ὄφρα γνῶς κατὰ θυμόν, ἀτὰρ εἴπησθα καὶ ἄλλῳ,  
ὥς κακοεργίης εὐεργεσίῃ μέγ' ἀμείνων.  
ἀλλ' ἐξελθόντες μεγάρων ἔξεσθε θύραζε 375  
ἐκ φόνου εἰς αὐλήν σύ τε καὶ πολύφημος ἀοιδός,  
ὅφρ' ἂν ἐγὼ κατὰ δῶμα πονήσομαι, ὅττεό με χρή.

ὥς φάτο, τὼ δ' ἔξω βήτην μεγάροιο κίοντε,  
ἔξεσθην δ' ἄρα τῷ γε Διὸς μεγάλου ποτὶ βωμόν  
πάντοσε παπταίνοντε φόνον ποτιδεγμένῳ αἰεὶ. 380

πάπτηνεν δ' Ὀδυσσεὺς καθ' ἐὼν δόμον, εἴ τις ἔτ' ἀνδρῶν  
ζῶς ὑποκλοπέοιτο ὀλίγκων κῆρα μέλαιναν.  
τοὺς δὲ ἶδεν μάλα πάντας ἐν αἵματι καὶ κονίῃσι  
πεπτεῶτας πολλοὺς ὥς τ' ἰχθύας, οὓς θ' ἀλιῆες  
κοῖλον ἐς αἰγιαλὸν πολιῆς ἔκτοσθε θαλάσσης 385

Eurycleia is called to the scene of the massacre.

δικτύῳ ἐξέρυσαν πολυωπῶ· οἳ δέ τε πάντες  
κύμαθ' ἄλως ποθέοντες ἐπὶ ψαμάθοισι κέχυνται·  
τῶν μὲν τ' ἥελιος φαέθων ἐξείλετο θυμόν·  
ὥς τότ' ἄρα μνηστῆρες ἐπ' ἀλλήλοισι κέχυντο.  
δὴ τότε Τηλέμαχον προσέφη πολύμητις Ὀδυσσεύς· 390  
Τηλέμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν,  
ὄφρα ἔπος εἴπωμι, τό μοι καταθύμιόν ἐστιν.  
ὥς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,  
κινήσας δὲ θύρην προσέφη τροφὸν Εὐρύκλειαν·  
Δεῦρο δὴ ὄρσο γρηῦ παλαιγενές, ἧ τε γυναικῶν 395  
δμφάων σκοπὸς ἐσσι κατὰ μέγάρ' ἡμετεράων·  
ἔρχεο· κικλήσκει σε πατὴρ ἐμός, ὄφρά τι εἴπῃ.  
ὥς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,  
ῥίξεν δὲ θύρας μεγάρων εὖ ναιεταόντων,  
βῆ δ' ἵμεν· αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. 400  
εὗρεν ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσιν,  
αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τελέοντα,  
ὥς ῥά τε βεβρωκὼς βούς ἔρχεται ἀγραύλοιο·  
πᾶν δ' ἄρα οἱ στηθὸς τε παρήιά τ' ἀμφοτέρωθεν  
αἱματόεντα πέλει, δεινὸς δ' εἰς ὤπα ιδέσθαι. 405  
ὥς Ὀδυσσεὺς πεπάλακτο πόδας καὶ χεῖρας ὑπερθεν.  
ἦ δ' ὥς οὖν νέκυάς τε καὶ ἄσπετον εἶσιδεν αἶμα,  
ἴθυσέν ῥ' ὀλολίξαι, ἐπεὶ μέγα εἶσιδεν ἔργον·  
ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένην περ,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 410  
Ἐν θυμῷ γρηῦ χαῖρε καὶ ἴσχεο, μῆδ' ὀλόλυξε  
οὐχ ὅσῃ κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι·  
τοῦσδε δὲ μοιρ' ἐδάμασσε θεῶν καὶ σχέτλια ἔργα·  
οὐ τίνα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,

The maids, who were faithless to Odysseus, are bidden to clear the hall.

οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὃ τέ σφεας εἰσαφίκοιτο· 415

τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.

ἀλλ' ἄγε μοι σὺ γυναῖκας ἐνὶ μεγάροις κατάλεξον,

αἷ τέ μ' ἀτιμάζουσιν καὶ αἷ νηλεΐτιδές εἰσι.

τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·

Τοιγὰρ ἐγὼ τοι τέκνον ἀληθείην καταλέξω. 420

πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισιν γυναῖκες

δμφαί, τὰς μὲν τ' ἔργα διδάξαμεν ἐργάζεσθαι

εἰριά τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι·

τάων δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν

οὔτ' ἐμὲ τίουσιν οὔτ' αὐτὴν Πηνελόπειαν. 425

Τηλέμαχος δὲ νέον μὲν ἀέξετο, οὐδέ ἑ μήτηρ

σημαίνειν εἴασκεν ἐπὶ δμῳῇσιν γυναιξίν.

ἀλλ' ἄγ' ἐγὼν ἀναβᾶσ' ὑπερώια σιγαλόεντα

εἶπω σῇ ἀλόχῳ, τῇ τις θεὸς ὕπνον ἐπῶρσε.

τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

Μή πω τήν γ' ἐπέγειρε· σὺ δ' ἐνθάδε εἶπε γυναιξίν 431

ἐλθέμεν, αἷ περ πρόσθεν ἀεικέα μηχανόωντο.

ὥς ἄρ' ἔφη, γρη῏ς δὲ δι' ἐκ μεγάροιο βεβήκει

ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.

αὐτὰρ ὃ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην 435

εἰς ἑ καλεσσάμενος ἔπεα πτερόεντα προσηύδα·

Ἄρχετε νῦν νέκυσας φορέειν καὶ ἄνωχθε γυναῖκας·

αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας

ὕδατι καὶ σπόγγοισι πολυτρήτοισι καθαίρειν.

αὐτὰρ ἐπὴν δὴ πάντα δόμον κατακοσμήσῃσθε, 440

δμῳὰς ἐξαγαγόντες εὐσταθέος μεγάροιο

μεσσηγὺς τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς

θεινέμεναι ξίφεσιν τανυήκεσιν, εἰς ὃ κε πασέων

## Their punishment,

ψυχὰς ἐξαφέλησθε καὶ ἐκλελάθωντ' ἀφροδίτης,  
 τὴν ἄρ' ὑπὸ μνηστῆρσιν ἔχον, μίσγοντό τε λάθρη. 445  
 ὣς ἔφαθ', αἱ δὲ γυναῖκες ἀολλέες ἦλθον ἅπασαι  
 αἶν' ὀλοφυρόμεναι, θαλερόν κατὰ δάκρυ χέουσαι.  
 πρῶτα μὲν οὖν νέκυας φόρεον κατατεθνηῶτας,  
 καδ δ' ἄρ' ὑπ' αἰθούσῃ τίθεσαν εὐερκέος αὐλῆς  
 ἀλλήλοισιν ἐρείδουσai· σήμαινε δ' Ὀδυσσεὺς 450  
 αὐτὸς ἐπισπέρχων· ταὶ δ' ἐκφόρεον καὶ ἀνάγκη.  
 αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας  
 ὕδατι καὶ σπόγγοισι πολυτρήτοισι κάθαιρον.  
 αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης  
 λίστροισιν δάπεδον πύκα ποιητοῖο δόμοιο 455  
 ξῦον· ταὶ δ' ἐφόρεον δμφαί, τίθεσαν δὲ θύραζε.  
 αὐτὰρ ἐπεὶ δὴ πᾶν μέγαρον διεκοσμήσαντο,  
 δμψὰς δ' ἐξαγαγόντες εὐσταθέος μεγάροιο  
 μεσσηγὺς τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς  
 εἴλεον ἐν στείνει, ὅθεν οὐ πῶς ἦεν ἀλύξαι. 460  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχ' ἀγορεύειν·  
 Μὴ μὲν δὴ καθαρῶ θανάτῳ ἀπὸ θυμὸν ἐλοίμην  
 τάων, αἱ δὴ ἐμῇ κεφαλῇ κατ' ὀνείδε' ἔχευαν  
 μητέρι θ' ἡμετέρῃ παρά τε μνηστῆρσιν ἱανον.  
 ὣς ἄρ' ἔφη, καὶ πεῦσμα νεὸς κυανοπρύροιο 465  
 κίονος ἐξάψας μεγάλης περίβαλλε θόλοιω  
 ὑψόσ' ἐπεντανύσας, μή τις ποσὶν οὐδας ἱκηται.  
 ὥς δ' ὅτ' ἂν ἡ κίχλαι τανυσίπτεροι ἢ πέλειαι  
 ἔρκει ἐνιπλήξωσι, τό θ' ἐστήκη ἐνὶ θάμνῳ,  
 αὐλιν ἐσιέμεναι, στυγερός δ' ὑπεδέξατο κοῖτος, 470  
 ὥς αἱ γ' ἐξείης κεφαλὰς ἔχον, ἀμφὶ δὲ πάσαις  
 δειρῆσι βρόχοι ἦσαν, ὅπως οἴκτιστα θάνοιεν.

and that of Melanthius : the purification of the house.

ἤσπαιρον δὲ πόδεσσι μίνυνθά περ οὐ τι μάλα δῆν.

ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν·  
τοῦ δ' ἀπὸ μὲν ῥῖνάς τε καὶ οὐατα νηλεί χαλκῷ 475  
τάμνον, μήδεά τ' ἐξέρυσαν κυσὶν ὦμά δάσασθαι,  
χεῖράς τ' ἠδὲ πόδας κόπτον κεκοτηότι θυμῷ.

οἳ μὲν ἔπειτ' ἀπονιψάμενοι χεῖράς τε πόδας τε  
εἰς Ὀδυσῆα δόμον δὲ κίον, τετέλεστο δὲ ἔργον·  
αὐτὰρ ὃ γε προσέειπε φίλην τροφὸν Εὐρύκλειαν· 480

Οἶσε θέειον γρη῏, κακῶν ἄκος, οἶσε δέ μοι πῦρ,  
ὄφρα θεειώσω μέγαρον· σὺ δὲ Πηνελόπειαν  
ἐλθεῖν ἐνθάδ' ἄνωχθι σὺν ἀμφιπόλοισι γυναιξί·  
πάσας δ' ὄτρυνον δμῶας κατὰ δῶμα νέεσθαι.

τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 485  
Ναὶ δὴ ταῦτά γε τέκνον ἐμὸν κατὰ μοῖραν ἔειπες.  
ἀλλ' ἄγε τοι χλαῖνάν τε χιτῶνά τε εἵματ' ἐνείκω,  
μηδ' οὕτω ῥάκεσιν πεπυκασμένος εὐρέας ὦμους  
ἔσταθ' ἐνὶ μεγάροισι· νεμεσσητὸν δέ κεν εἴη.

τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
Πῦρ νῦν μοι πρῶτιστον ἐνὶ μεγάροισι γενέσθω. 491

ὣς ἔφατ', οὐδ' ἀπίθησε φίλη τροφὸς Εὐρύκλεια,  
ἦνειακ' ὅρα πῦρ καὶ θήιον· αὐτὰρ Ὀδυσσεὺς  
εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν.

γρη῏ς δ' αὖτ' ἀπέβη διὰ δώματα κάλ' Ὀδυσῆος 495  
ἀγγελέουσα γυναιξὶ καὶ ὄτρυνέουσα νέεσθαι·  
αἷ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι.  
αἷ μὲν ἄρ' ἀμφεχέοντο καὶ ἡσπάζοντ' Ὀδυσῆα,  
καὶ κύνεον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὦμους  
χεῖράς τ' αἰνύμεναι· τὸν δὲ γλυκὺς ἱμερος ἦρει 500  
κλαυθμοῦ καὶ στοναχῆς, γίγνωσκε δ' ἄρα φρεσὶ πάσας.

## ΟΔΥΣΣΕΙΑΣ Ψ.

Ὀδυσσέως ὑπὸ Πηνελόπης ἀναγνωρισμός.

ARGUMENT.—Eurycleia the nurse goes to tell Penelope that the suitors are dead and Odysseus is returned, and that the beggar who sat in rags in the hall is he. But Penelope will not believe, even when she sees Odysseus; but she makes trial of him, bidding them bring forth his bed from the chamber which he had built. Then Odysseus is wroth, thinking that the bed has been moved; for he had fashioned it upon the stump of an olive tree rooted in the ground, so that no one could move it unless he sawed through the trunk of the tree. So Penelope knows that he is indeed Odysseus; and they go together to the chamber, and Odysseus tells of all his wanderings on his journey home. Then at the dawn of day he puts on his armour, and takes Telemachus and Eumaeus and Philoetius, and goes out of the town to see his father Laertes.

Γρηῖς δ' εἰς ὑπερῷ ἀνεβήσετο καγχαλώωσα  
 δεσποίνῃ ἐρέουσα φίλον πόσιν ἔνδον ἔοντα·  
 γούνατα δ' ἐρρώσαντο, πόδες δ' ὑπερικταίνοντο.  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν  
 Ἐγρεο Πηνελόπεια, φίλον τέκος, ὅφρα ἴδῃαι 5  
 ὀφθαλμοῖσι τεοῖσι, τά τ' ἔλδεται ἥματα πάντα.  
 ἦλθ' Ὀδυσεὺς καὶ οἶκον ἰκάνεται ὀψέ περ ἐλθών.  
 μνηστῆρας δ' ἔκτεινεν ἀγήνορας, οἳ τέ οἱ οἶκον  
 κήδεσκον καὶ κτήματ' ἔδον βιόωντό τε παῖδα.  
 τὴν δ' αὖτε προέειπε περίφρων Πηνελόπεια· 10

Penelope hears from Eurycleia of the slaughter of the suitors,

Μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἳ τε δύνανται  
 ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἐόντα,  
 καί τε χαλιφρονέοντα σαιοφροσύνης ἐπέβησαν·  
 οἳ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμη ἦσθα.  
 τίπτέ με λωβεύεις πολυπενθέα θυμὸν ἔχουσαν 15  
 ταῦτα παρέξ ἐρέουσα καὶ ἐξ ὕπνου μ' ἀνεγείρεις  
 ἠδέος, ὅς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας;  
 οὐ γάρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς  
 ὥχετ' ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.  
 ἀλλ' ἄγε νῦν κατάβηθι καὶ ἄψ' ἔρχεν μέγαρον δέ. 20  
 εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἷ μοι ἔασι,  
 ταῦτ' ἐλθοῦσ' ἠγγειλε καὶ ἐξ ὕπνου μ' ἀνέγειρε,  
 τῷ κε τάχα στυγερώς μιν ἐγὼν ἀπέπεμψα νέεσθαι  
 αὖτις ἔσω μέγαρον· σέ δὲ τοῦτό γε γῆρας ὀνήσει.  
 τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 25  
 Οὐ τί σε λωβεύω τέκνον φίλον, ἀλλ' ἔτυμόν τοι  
 ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἰκάνεται, ὥς ἀγορεύω,  
 ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροισι.  
 Τηλέμαχος δ' ἄρα μιν πάλαι ἦδεεν ἔνδον ἐόντα,  
 ἀλλὰ σαιοφροσύνησι νοήματα πατρὸς ἔκευθεν, 30  
 ὅφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορέοντων.  
 ὥς ἔφαθ', ἣ δ' ἐχάρη καὶ ἀπὸ λέκτροιο θοροῦσα  
 γρηὶ περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυον ἦκε·  
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·  
 Εἰ δ' ἄγε δὴ μοι μαῖα φίλη νημερτὲς ἔνισπε, 35  
 εἰ ἐτεὸν δὴ οἶκον ἰκάνεται, ὥς ἀγορεύεις,  
 ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφῆκε  
 μοῦνος ἐών, οἳ δ' αἰὲν ἀολλέες ἔνδον ἔμιμνον.  
 τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·

but she will not believe that Odysseus has returned.

Οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στόνον ὅλον ἄκουσα 40  
 κτεινομένων· ἡμεῖς δὲ μυχῶ θαλάμων ἐπιήκτων  
 ἡμεθ' ἀτυζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι,  
 πρὶν γ' ὅτε δὴ με σὸς υἱὸς ἀπὸ μεγάροιο κάλεσσε  
 Τηλέμαχος· τὸν γάρ ῥα πατὴρ προέηκε καλέσσαι.  
 εὖρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοιισι νέκυσσιν 45  
 ἔστεῳθ'· οἳ δέ μιν ἀμφὶ κραταίπεδον οὐδὰς ἔχοντες  
 κείατ' ἐπ' ἀλλήλοισιν· ἰδοῦσά κε θυμὸν ἰάνθης  
 [αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τελέοντα].  
 νῦν δ' οἳ μὲν δὴ πάντες ἐπ' αὐλείῃσι θύρῃσιν  
 ἀθρόοι, αὐτὰρ ὃ δῶμα θεειοῦται περικαλλές 50  
 πῦρ μέγα κηάμενος· σὲ δέ με προέηκε καλέσσαι.  
 ἀλλ' ἔπευ, ὅφρα σφῶι εὐφροσύνης ἐπιβῆτον  
 ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.  
 νῦν δ' ἤδη τόδε μακρὸν ἐέλδωρ ἐκτετέλεσται·  
 ἦλθε μὲν αὐτὸς ζῶς ἐφέστιος, εὔρε δὲ καὶ σέ 55  
 καὶ παῖδ' ἐν μεγάροισι· κακῶς δ' οἳ πέρ μιν ἔρεζον  
 μνηστῆρες, τοὺς πάντας ἐτίσατο ῥ' ἐνὶ οἴκῳ.  
 τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 Μαῖα φίλη, μή πω μέγ' ἐπεύχεο καγχαλόωσα.  
 οἶσθα γάρ, ὥς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανείη 60  
 πᾶσι, μάλιστα δ' ἐμοί τε καὶ υἱέι, τὸν τεκόμεσθα·  
 ἀλλ' οὐκ ἔσθ' ὅδε μῦθος ἐτήτυμος, ὥς ἀγορεύεις,  
 ἀλλὰ τις ἀθανάτων κτεῖνε μνηστῆρας ἀγαιούς  
 ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα.  
 οὐ τίνα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, 65  
 οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὃ τέ σφεας εἰσαφίκοιτο·  
 τῷ δι' ἀτασθαλίας ἔπαθον κακόν· αὐτὰρ Ὀδυσσεὺς  
 ὤλειτε τηλοῦ νόκτον Ἀχαιίδος, ὤλετο δ' αὐτός.



She goes down to the hall, but still does not recognise Odysseus.

τὴν δ' ἡμείβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια·  
 Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, 70  
 ἢ πόσιν ἔνδον ἔοντα παρ' ἐσχάρῃ οὐ ποτ' ἔφησθα  
 οἴκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἄπιστος.  
 ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλό τι εἶπω,  
 οὐλήν, τήν ποτέ μιν σὺς ἤλασε λευκῷ ὀδόντι.  
 τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοὶ αὐτῇ 75  
 εἰπέμεν· ἀλλὰ μ' ἐκεῖνος ἔλὼν ἐπὶ μάστακα χερσὶν  
 οὐκ ἔα εἰπέμεναι πολυῖδρείῃσι νόοιο.  
 ἀλλ' ἔπευ· αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς,  
 αἷ κέν σ' ἐξαπάφω, κτεῖναί μ' οἰκτίστῳ ὀλέθρῳ.  
 τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια· 80  
 Μαῖα φίλη, χαλεπὸν σε θεῶν αἰειγενετάων  
 δῆνεα εἶρυσθαι μάλα περ πολυῖδριν ἐοῦσαν·  
 ἀλλ' ἔμπησ' ἴομεν μετὰ παῖδ' ἐμόν, ὅφρα ἴδωμαι  
 ἄνδρας μνηστῆρας τεθνηότας, ἧδ' ὃς ἔπεφνεν.  
 ὣς φασμένη κατέβαιν' ὑπερώια· πολλὰ δέ οἱ κῆρ 85  
 ὥρμαιν' ἢ ἀπάνευθε φίλον πόσιν ἐξερεεῖνοι,  
 ἢ παρστώσα κύσειε κάρη καὶ χεῖρε λαβοῦσα.  
 ἦ δ' ἐπεὶ εἰσῆλθεν καὶ ὑπέρβη λάινον οὐδόν,  
 ἕζετ' ἔπειτ' Ὀδυσῆος ἐναντίον ἐν πυρὸς αὐγῇ  
 τοίχου τοῦ ἐτέρου· ὃ δ' ἄρα πρὸς κίονα μακρὴν 90  
 ἦστο κάτω ὀρόων ποτιδέγμενος, εἴ τί μιν εἴποι  
 ἰφθίμη παράκοιτις, ἐπεὶ ἶδεν ὀφθαλμοῖσιν.  
 ἦ δ' ἄνεω δὴν ἦστο, τάφος δέ οἱ ἦτορ ἵκανεν·  
 ὤψει δ' ἄλλοτε μέν μιν ἐνωπαδίως ἐσίδεσκειν,  
 ἄλλοτε δ' ἀγνώσασκε κακὰ χροῖ εἵματ' ἔχοντα. 95  
 Τηλέμαχος δ' ἐνένιπεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε  
 Μῆτερ ἐμὴ δύσμητερ ἀπηνέα θυμὸν ἔχουσα,

---

*Odysseus wishes to conceal from the people what had been done.*

---

τίφθ' οὕτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν  
 ἐξομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλᾶς ;  
 οὐ μέν κ' ἄλλη γ' ὦδε γυνή τετληότι θυμῷ 100  
 ἀνδρὸς ἀφεσταίῃ, ὅς οἱ κακὰ πολλὰ μογήσας  
 ἔλθοι ἐεικοστῷ ἔτει ἔς πατρίδα γαῖαν·  
 σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο.

τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 Τέκνον ἐμόν, θυμός μοι ἐνὶ στήθεσσι τέθηπεν, 105  
 οὐδέ τι προσφασθαι δύναμαι ἔπος οὐδ' ἐρέεσθαι  
 οὐδ' εἰς ὦπα ἰδέσθαι ἐναντίον. εἰ δ' ἔτεδ' ὃν δὴ  
 ἔστ' Ὀδυσσεὺς καὶ οἶκον ἰκάνεται, ἦ μάλα νῶι  
 γνωσόμεθ' ἀλλήλων καὶ λώιον· ἔστι γὰρ ἡμῖν  
 σήμαθ', αἷ δὴ καὶ νῶι κεκρυμμένα ἴδμεν ἀπ' ἄλλων. 110

ὣς φάτο, μείδῃσεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·

Τηλέμαχ', ἦ τοι μητέρ' ἐνὶ μεγάροισιν ἔωγον  
 πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον.  
 νῦν δ' ὅττι ῥυπόω, κακὰ δὲ χροῖ εἵματα εἶμαι, 115  
 τοῦνεκ' ἀτιμάζει με καὶ οὐ πῶ φησι τὸν εἶναι  
 ἡμεῖς δὲ φραζώμεθ', ὅπως ὅχ' ἄριστα γένηται.  
 καὶ γάρ τίς θ' ἓνα φῶτα κατακτείνας ἐνὶ δήμῳ,  
 ἥ μὴ πολλοὶ ἔωσιν ἀοσσητῆρες ὀπίσσω,  
 φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαῖαν· 120  
 ἡμεῖς δ' ἔρμα πόλῃος ἀπέκταμεν, οἳ μέγ' ἄριστοι  
 κούρων εἰν Ἰθάκῃ· τὰ δέ σε φράζεσθαι ἄνωγα.

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϊδα·  
 Αὐτὸς ταῦτά γε λεῦσσε πάτερ φίλε· σὴν γὰρ ἀρίστην  
 μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κέ τίς τοι 125  
 ἄλλος ἀνὴρ ἐρίσειε καταθνητῶν ἀνθρώπων.

He deceives them by an artifice.

[ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι  
 ἀλκῆς δευήσεσθαι, ὅση δύνάμεις γε πάρεσσι.]  
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 Τοιγὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα. 130  
 πρῶτα μὲν ἄρ' λούσασθε καὶ ἀμφιέσασθε χιτῶνας,  
 δμῶας δ' ἐν μεγάροισιν ἀνώγετε εἵμαθ' ἐλέσθαι·  
 αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λίγειαν  
 ἡμῖν ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο,  
 ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων 135  
 ἢ ἂν' ὁδὸν στείχων, ἢ οἳ περὶ ναιετάουσιν·  
 μὴ πρόσθε κλέος εὐρὺ φόνου κατὰ ἄστυ γένηται  
 ἀνδρῶν μνηστήρων, πρίν γ' ἡμέας ἐλθέμεν ἔξω  
 ἀγρὸν ἐς ἡμέτερον πολυδένδρεον· ἔνθα δ' ἔπειτα  
 φρασσόμεθ', ὅττι κε κέρδος Ὀλύμπιος ἐγγυαλίσῃ. 140  
 ὥς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.  
 πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας,  
 ὕπλισθεν δὲ γυναῖκες· ὃ δ' εἵλετο θεῖος ἀοιδὸς  
 φόρμιγγα γλαφυρήν, ἐν δέ σφισιν ἴμερον ὦρσε  
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο. 145  
 τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν  
 ἀνδρῶν παιζόντων καλλιζώνων τε γυναικῶν.  
 ὦδε δέ τις εἶπεσκε δόμων ἔκτοσθεν ἀκούων·  
 ὦ ἡ μάλα δὴ τις ἔγρημε πολυμνήστην βασίλειαν·  
 σχετλίη, οὐδ' ἔτλη πόσιος οὐ κουριδίοιο 150  
 εἰρυσθαι μέγα δῶμα διαμπερές, ὅφρ' ἂν ἴκοιτο.  
 ὥς ἄρα τις εἶπεσκε, τὰ δ' οὐκ ἔσαν ὥς ἐτέτυκτο,  
 αὐτὰρ Ὀδυσσῆα μεγαλήτορα ῥ' ἐνὶ οἴκῳ  
 Εὐρυνόμη ταμίη λούσεν καὶ χρίσεν ἐλαίῳ,  
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα· 155

Penelope bids the nurse bring Odysseus' bed from his chamber.

αὐτὰρ καὶ κεφαλῆς χεῦεν πολὺ κάλλος Ἀθήνη,  
† μείζονά τ' εἰσιδέειν καὶ πάσσονα· καὶ δὲ κάρητο  
οὐλας ἦκε κόμας ὑακινθίνῳ ἄνθει ὁμοίας.

ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ  
ἰδρὶς, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει·

ὥς μὲν τῷ περίχευε χάριν κεφαλῇ τε καὶ ὤμοις.  
ἐκ δ' ἀσπμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·  
ἄψ δ' αὐτίς κατ' ἄρ' ἔζετ' ἐπὶ θρόνου, ἔνθεν ἀνέστη,  
ἀντίον ἧς ἀλόχου, καὶ μιν πρὸς μῦθον ἔειπε·

Δαιμονίη, περὶ σοί γε γυναικῶν θηλυτεράων  
κῆρ ἀτέραμνον ἔθηκαν Ὀλύμπια δώματ' ἔχοντες·  
οὐ μὲν κ' ἄλλη γ' ὦδε γυνὴ τετληότι θυμῷ  
ἀνδρὸς ἀφεςταίη, ὅς οἱ κακὰ πολλὰ μογήσας  
ἔλθοι ἑικοστῇ ἔτει ἐς πατρίδα γαῖαν.

ἀλλ' ἄγε μοι μαῖα στόρεσον λέχος, ὅφρα καὶ αὐτὸς  
λέξομαι· ἦ γὰρ τῇ γε σιδήρεος ἐν φρεσὶ θυμός.

τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
Δαιμόνι', οὐτ' ἄρ τι μεγαλίζομαι οὐτ' ἀθερίζω  
οὔτε λίην ἄγαμαι, μάλα δ' εὖ οἶδ', οἷος ἔησθα  
ἐξ Ἰθάκης ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο.

ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος Εὐρύκλεια  
ἐκτὸς εὐσταθέος θαλάμου, τὸν ῥ' αὐτὸς ἐποίει·  
ἐνθά οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνήν  
κώεα καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα.

ὥς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς  
ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἰδυῖαν·  
ὦ γύναι, ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες·  
τίς δέ μοι ἄλλουσ' ἔθηκε λέχος; χαλεπὸν δέ κεν εἴη

He tells how he had made it ; whereby she knows that he is Odysseus :

καὶ μάλ' ἐπισταμένῃ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν 185  
 ῥηιδίως ἐθέλων θείῃ ἄλλῃ ἐνὶ χώρῃ·  
 ἀνδρῶν δ' οὐ κέν τις ζωὸς βροτὸς οὐδὲ μάλ' ἡβῶν  
 ρεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται  
 ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κάμον οὐδέ τις ἄλλος.  
 θάμνος ἔφυ τανύφυλλος ἐλαίης ἔρκεος ἐντὸς 190  
 ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἥνυτε κίων.  
 τῷ δ' ἐγὼ ἀμφιβαλὼν θάλαμον δέμον, ὄφρα τέλεσσα,  
 πυκνήσιν λιθάδεσσι, καὶ εὖ καθύπερθεν ἔρειψα,  
 κολλητὰς δ' ἐπέθηκα θύρας πυκινῶς ἀραρυίας.  
 καὶ τότε ἔπειτ' ἀπέκοψα κόμην τανυφύλλου ἐλαίης, 195  
 κορμὸν δ' ἐκ ρίζης προταμὼν ἀμφέξεσα χαλκῷ  
 εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἴθυνα  
 ἐρμῖν' ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ.  
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρα τέλεσσα,  
 δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἥδ' ἐλέφαντι· 200  
 ἐν δ' ἐτάνυσσ' ἱμάντα βοὸς φοῖνικι φαεινόν.  
 οὕτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα,  
 ἢ μοι ἔτ' ἔμπεδόν ἐστι γύναι λέχος, ἢ τίς ἤδη  
 ἀνδρῶν ἄλλος ἔθηκε ταμὼν ὑπο πυθμέν' ἐλαίης.

ὣς φάτο, τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ,  
 σήματ' ἀναγνούσῃ, τὰ οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς· 206  
 δακρύσασα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας  
 δειρῇ βάλλ' Ὀδυσῆϊ, κάρη δ' ἔκυσ' ἠδὲ προσηύδα·

Μή μοι Ὀδυσσεῦ σκύζευ, ἐπεὶ τά περ ἄλλα μάλιστα  
 ἀνθρώπων πέπνυστο· θεοὶ δ' ὤπαζον οἰζύν, 210  
 οἳ νῶιν ἀγάσαντο παρ' ἀλλήλοισι μένοντε  
 ἡβης ταρπῆναι καὶ γήραος οὐδὸν ἰκέσθαι.  
 αὐτὰρ μὴ νῦν μοι τόδε χῶεο μηδὲ νεμέσσα,

---

and excuses her unbelief.

---

οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὦδ' ἀγάπησα.  
 αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 215  
 ἔρίγῃ μὴ τίς με βροτῶν ἀπάφοιτ' ἐπέεσσιν  
 ἔλθῶν· πολλοὶ γὰρ κακὰ κέρδεα βουλεύουσιν.  
 οὐδέ κεν Ἀργεΐῃ Ἑλένη Διὸς ἐκγεγαυῖα  
 ἀνδρὶ παρ' ἀλλοδαπῷ ἐμίγῃ φιλότῃ καὶ εὐνῇ,  
 εἰ ἤδη, ὃ μιν αὖτις ἀρήιοι νῆες Ἀχαιῶν 220  
 ἀξέμεναι οἶκον δὲ φίλῃν ἐς πατρίδ' ἔμελλον.  
 τὴν δ' ἦ τοι ῥέξαι θεὸς ὥρορεν ἔργον αἰκές·  
 τὴν δ' αἶτην οὐ πρόσθεν ἐφ' ἐγκάτθετο θυμῷ  
 λυγρὴν, ἐξ ἧς πρῶτα καὶ ἡμέας ἵκετο πένθος.  
 νῦν δ', ἐπεὶ ἤδη σήματ' ἀριφραδέα κατέλεξας 225  
 εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὀπώπει,  
 ἀλλ' οἷοι σύ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη,  
 Ἀκτορίς, ἣν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,  
 ἣ νῶιν εἴρυτο θύρας πυκινοῦ θαλάμοιο,  
 πείθεις δὴ μεν θυμὸν ἀπηνέα περ μάλ' ἐόντα. 230  
 ὣς φάτο, τῷ δ' ἔτι μᾶλλον ὑφ' ἱμερον ὤρσε γόοιο·  
 κλαῖε δ' ἔχων ἄλοχον θυμαρέα κεδνὰ ἰδυῖαν.  
 ὥς δ' ὅτ' ἂν ἀσπᾶσιος γῇ νηχομένοισι φανήῃ,  
 ὦν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ  
 ῥαῖισι ἐπείγομένην ἀνέμῳ καὶ κύματι πηγῷ· 235  
 παῦροι δ' ἐξέφυγον πολιῆς ἀλὸς ἡπειρον δὲ  
 νηχόμενοι, πολλὴ δὲ περὶ χροῖ τέτροφεν ἄλμη,  
 ἀσπᾶσιοι δ' ἐπέβαν γαίης κακότητα φυγόντες·  
 ὥς ἄρα τῇ ἀσπαστὸς ἔην πόσις εἰσοροώσῃ,  
 δειρῆς δ' οὐ πω πάμπαν ἀφίετο πήχεε λευκῷ. 240  
 καί νύ κ' ὀδυρομένοισι φάνη ῥοδοδάκτυλος Ἥώς,  
 εἰ μὴ ἄρ' ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.

Athena keeps the day from dawning ;

νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, ἧῳ δ' αὖτε  
 ῥύσατ' ἐπ' Ὀκεανῷ χρυσόθρονον, οὐδ' ἔα ἵππους  
 ζεύγνυσθ' ὠκύποδας φάος ἀνθρώποισι φέροντας, 245  
 Λάμπον καὶ Φαέθονθ', οἳ τ' ἧῳ πῶλοι ἄγουσι.  
 καὶ τότε ἄρ' ἦν ἄλοχον προσέφη πολύμητις Ὀδυσσεύς·

ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων  
 ἦλθομεν, ἀλλ' ἔτ' ὀπισθεν ἀμέτρητος πόνος ἔσται,  
 πολλὸς καὶ χαλεπός, τὸν ἐμὲ χρὴ πάντα τελέσσαι. 250  
 ὥς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαο  
 ἤματι τῷ, ὅτε δὴ κατέβην δόμον Ἀΐδος εἰσω  
 νόστον ἐταίροισιν διζήμενος ἦδ' ἐμοὶ αὐτῷ.  
 ἀλλ' ἔρχευ, λέκτρον δ' ἴομεν γύναι, ὅφρα καὶ ἦδη  
 ὕπνῳ ὑπο γλυκερῇ ταρπώμεθα κοιμηθέντε. 255

τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 Εὐνὴ μὲν δὴ σοί γε τότε ἔσσεται, ὅππότε θυμῷ  
 σὴ ἐθέλῃς, ἐπεὶ ἄρ' σε θεοὶ ποίησαν ἱκέσθαι  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·  
 ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 260  
 εἰπ' ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὀπισθεν, οἶω,  
 πεύσομαι, αὐτίκα δ' ἐστὶ δαήμεναι οὐ τι χέρειον.

τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 Δαιμονίη, τί τ' ἄρ' αὖ με μάλ' ὀτρύνουσα κελεύεις  
 εἰπέμεν ; αὐτὰρ ἐγὼ μυθήσομαι οὐδ' ἐπικεύσω. 265  
 οὐ μὲν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς  
 χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστέ' ἄνωγεν  
 ἐλθεῖν ἐν χείρεσσιν ἔχοντ' εὐήρες ἐρετμόν,  
 εἰς ὃ κε τοὺς ἀφίκωμαι, οἳ οὐκ ἴσασι θάλασσαν  
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν· 270  
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,

while Odysseus tells Penelope of the fate that awaits him ;

οἷδ' εὐήρε' ἔρετμά, τὰ τε πτερὰ νηυσὶ πέλονται.  
 σῆμα δέ μοι τόδ' ἔειπεν ἀριφραδὲς, οὐδέ σε κείνῳ·  
 ὅππότε κεν δὴ μοι ξυμβλήμενος ἄλλος ὁδίτης  
 φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὦμῳ, 275  
 καὶ τότε μ' ἐν γαίῃ πῆξαντ' ἐκέλευσεν ἔρετμὸν  
 ἔρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἀνακτι  
 ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον  
 οἴκαδ' ἀποστείχειν, ἔρδειν θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 280  
 πᾶσι μάλ' ἐξείης· θάνατος δέ μοι ἐξ ἀλὸς αὐτῷ  
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ με πέφνη  
 γήραι ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ  
 ὄλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελεῖσθαι.  
 τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 285  
 εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον,  
 ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι.  
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 τόφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνήν  
 ἐσθῆτος μαλακῆς δαΐδων ὑπολαμπομενάων. 290  
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσιν,  
 γρη῏ς μὲν κείουσα πάλιν οἶκον δὲ βεβήκει,  
 τοῖσιν δ' Εὐρυνόμη θαλαμηπόλος ἡγεμόνευεν  
 ἐρχομένοισι λέχος δὲ δάας μετὰ χερσὶν ἔχουσα·  
 ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα 295  
 ἀσπᾶσιοι λέκτροιο παλαιοῦ θεσμὸν ἴκοντο.  
 αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης  
 παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναῖκας,  
 αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκιάεντα.  
 τὼ δ' ἐπεὶ οὖν φιλότιτος ἐταρπήτην ἐρατεινῆς, 300



and recounts the history of his wanderings.

τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε,  
ἥ μὲν ὅς' ἐν μεγάροισιν ἀνέσχετο διὰ γυναικῶν  
ἀνδρῶν μνηστήρων ἐσορῶσ' αἰδήλον ὄμιλον,  
οἱ ἔθεν εἵνεκα πολλά, βόας καὶ ἴφια μῆλα,  
ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος· 305  
αὐτὰρ ὁ διογενὴς Ὀδυσσεὺς ὅσα κήδ' ἔθηκεν  
ἀνθρώποις ὅσα τ' αὐτὸς οἰζύσας ἐμόγησε,  
πάντ' ἔλεγ'· ἥ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος  
πίπτειν ἐπὶ βλεφάροισι πάρος καταλέξαι ἅπαντα.

ἦρξατο δ' ὡς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα 310  
ἦλθ' ἐς Λωτοφάγων ἀνδρῶν πείραν ἄρουραν·  
ἦδ' ὅσα Κύκλωψ ἔρξε, καὶ ὡς ἀπετίσματο ποινήν  
ἰφθίμων ἐτάρων, οὓς ἤσθιεν οὐδ' ἐλέαιρεν·  
ἦδ' ὡς Αἴολον ἵκεθ', ὃ μιν πρόφρων ὑπέδεκτο  
καὶ πέμπ', οὐδέ πω αἶσα φίλην ἐς πατρίδ' ἰκέσθαι 315  
ἦην, ἀλλὰ μιν αὖτις ἀναρπάξασα θύελλα  
πόντον ἐπ' ἰχθυόεντα φέρειν βαρέα στενάχοντα·  
ἦδ' ὡς Τηλέπυλον Λαιστρυγονίην ἀφίκοντο,  
οἱ νῆας τ' ὄλεσαν καὶ ἐυκνήμιδας ἐταίρους  
[πάντας· Ὀδυσσεὺς δ' οἷος ὑπέκφυγε νηὶ μελαίνῃ·] 320  
καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε,  
ἦδ' ὡς εἰς Ἀΐδεω δόμον ἦλυθεν εὐρώεντα  
ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο  
νηὶ πολυκλήιδι, καὶ εἵσιδε πάντας ἐταίρους  
μητέρα θ', ἥ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἐόντα· 325  
ἦδ' ὡς Σειρήνων ἀδινάων φθόγγον ἄκουσεν,  
ὡς θ' ἵκετο Πλαγκτὰς πέτρας δεινὴν τε Χάρυβδιν  
Σκύλλην θ', ἣν οὐ πώ ποτ' ἀκήριοι ἄνδρες ἄλυξαν·  
ἦδ' ὡς Ἡελίοιο βόας κατέπεφνον ἐταῖροι·

---

Then the dawn appears,

---

ἦδ' ὡς νῆα βοὴν ἔβαλε ψολόεντι κεραυνῷ 880  
 Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἑταῖροι  
 πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν·  
 ὥς θ' ἴκετ' Ὀγυγίην νῆσον νύμφην τε Καλυψώ,  
 ἣ δὴ μιν κατέρυκε λιλαιομένη πόσιν εἶναι  
 ἐν σπέσσι γλαφυροῖσι, καὶ ἔτρεφεν ἠδὲ ἔφασκε 885  
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα·  
 ἀλλὰ τῷ οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·  
 ἦδ' ὡς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας,  
 οἳ δὴ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο  
 καὶ πέμψαν σὺν νηὶ φίλην ἐς πατρίδα γαῖαν 840  
 χαλκὸν τε χρυσὸν τε ἄλῃς ἐσθῆτά τε δόντες.  
 τοῦτ' ἄρα δεύτερον εἶπεν ἔπος, ὅτε οἳ γλυκὺς ὕπνος  
 λυσιμελὴς ἐπόρουσε λύων μελεδήματα θυμοῦ.  
 ἦ δ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·  
 ὁππότε δὴ ῥ' Ὀδυσῆα ἐέλπετο ὄν κατὰ θυμὸν 845  
 εὐνῆς ἥς ἀλόχου ταρπήμεναι ἠδὲ καὶ ὕπνου,  
 αὐτίκ' ἀπ' Ὀκεανοῦ χρυσόθρονον ἠριγένειαν  
 ὦρσεν, ἵν' ἀνθρώποισι φόως φέροι· ὦρτο δ' Ὀδυσσεὺς  
 εὐνῆς ἐκ μαλακῆς, ἀλόχῳ δ' ἐπὶ μῦθον ἔτελλεν·  
 — ὦ γύναι, ἦδη μὲν πολέων κεκορήμεθ' ἀέθλων 850  
 ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον  
 κλαίουσ'· αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι  
 ἰέμενον πεδάασκον ἐμῆς ἀπὸ πατρίδος αἵης·  
 νῦν δ' ἐπεὶ ἀμφοτέρω πολυήρατον ἰκόμεθ' εὐνήν,  
 κτήματα μὲν, τά μοι ἔστι, κομιζέμεν ἐν μεγάροισι, 855  
 μῆλα δ', ἃ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,  
 πολλὰ μὲν αὐτὸς ἐγὼ ληίσσομαι, ἄλλα δ' Ἀχαιοὶ  
 δώσουσ', εἰς ὃ κε πάντας ἐνιπλήσωσιν ἐπαύλους.

---

and Odysseus sets out to see his father.

---

ἀλλ' ἦ τοι μὲν ἐγὼ πολυδέενδρεον ἄγρὸν ἔπειμι  
 ὀψόμενος πατέρ' ἐσθλόν, ὃ μοι πυκινῶς ἀκάχηται· 360  
 σοὶ δὲ γύναι τάδ' ἐπιτέλλω πινυτῇ περ εἴουση·  
 αὐτίκα γὰρ φάτις εἴσιν ἅμ' ἡελίῳ ἀνιόντι  
 ἀνδρῶν μνηστήρων, οὓς ἔκτανον ἐν μεγάροισιν·  
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν  
 ἦσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε. 365

ἦ ῥα καὶ ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά,  
 ὦρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην,  
 πάντας δ' ἔντε' ἄνωγεν ἀρήια χερσὶν ἐλέσθαι.  
 οἳ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,  
 ὤϊξαν δὲ θύρας, ἐκ δ' ἦιον· ἦρχε δ' Ὀδυσσεύς. 370  
 ἦδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη  
 νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόληος.

## ΟΔΥΣΣΕΙΑΣ Ω.

Σπονδαί.

ARGUMENT.—Meanwhile Hermes conducts the souls of the slain suitors to the shades ; and there they find the souls of those who had fallen before Troy, and Achilles and Agamemnon talking together, and they tell Agamemnon of their fate. But Odysseus finds his father Laertes in a sorry plight, digging in his garden, and he learns from him his condition and discovers himself. Meanwhile the news of the suitors' death spreads through the town, and the townsfolk assemble in debate. And those who took the part of the suitors arm themselves, and go forth to take vengeance on Odysseus ; and Odysseus and his friends go to meet them. Then Laertes slays Euphemos, and Odysseus makes a great slaughter of his enemies, until Athena stays his hand and makes peace between them.

Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλείτο  
 ἀνδρῶν μνηστήρων· ἔχε δὲ ῥάβδον μετὰ χερσὶ  
 καλὴν χρυσεῖην, τῇ τ' ἀνδρῶν ὄμματα θέλγει,  
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·  
 τῇ ῥ' ἄγε κινήσας, ταὶ δὲ τρίζουσαι ἔποντο. 5  
 ὥς δ' ὅτε νυκτερίδες μυχῶ ἄντρου θεσπεσίῳ  
 τρίζουσαι πότέονται, ἐπεὶ κέ τις ἀποπέσῃσιν  
 ὄρμαθ' ἐκ πέτρης, ἀνά τ' ἀλλήλησιν ἔχονται,  
 ὥς αἱ τετριγυῖαι ἄμ' ἦσαν· ἦρχε δ' ἄρα σφιν  
 Ἑρμείας ἀκάκητα κατ' εὐρώεντα κέλευθα. 10  
 παρ δ' ἴσαν Ὀκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην,

The suitors and Agamemnon talking with Achilles in Hades.

ἤδ' ἐπὶ ἡελίοιο πύλας καὶ δῆμον ὀνείρων  
ἦσαν· αἶψα δ' ἵκοντο κατ' ἀσφοδελὸν λειμῶνα,  
ἐνθά τε ναίουσι ψυχαί, εἰδῶλα καμόντων.

εὖρον δὲ ψυχὴν Πηληιάδεω Ἀχιλῆος 15  
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
Αἴαντός θ', ὃς ἄριστος ἦν εἰδὸς τε δέμας τε  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
ὥς οἱ μὲν περὶ κεῖνον ὀμίλεον· ἀγχίμολον δὲ  
ἦλυθ' ἐπὶ ψυχὴν Ἀγαμέμνονος Ἀτρεΐδαο 20  
ἀχθυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσαι ἄμ' αὐτῷ  
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.  
τὸν προτέρη ψυχὴν προσεφώνεε Πηλεΐωνος·

Ἀτρεΐδη, περὶ μὲν σε φάμεν Διὶ τερπικεραύνῳ  
ἀνδρῶν ἡρώων φίλον ἔμμεναι ἥματα πάντα, 25  
οὐνεκα πολλοῖσιν τε καὶ ἰφθίμοισιν ἄνασσες.  
δήμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγ' Ἀχαιοί,  
ἦ τ' ἄρα καὶ σοὶ πρῶτι παραστήσεσθαι ἔμελλε  
μοῖρ' ὀλοή, τὴν οὐ τις ἀλεύεται, ὃς κε γένηται.  
ὥς ὄφελος τιμῆς ἀπονήμενος, ἧς περ ἄνασσες, 30  
δήμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπεῖν·  
τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί,  
ἦδ' ἐκε καὶ σῷ παιδὶ μέγα κλέος ἦρα' ὀπίσσω·  
νῦν δ' ἄρα σ' οἰκτίστῳ θανάτῳ εἵμαρτο ἀλῶναι.

τὸν δ' αὖτε ψυχὴν προσεφώνεεν Ἀτρεΐδαο· 35  
Ὀλβιε Πηλέος υἱέ, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
ὃς θύνες ἐν Τροίῃ ἐκὼς Ἄργεος· ἀμφὶ δέ σ' ἄλλοι  
κτείνοντο Τρώων καὶ Ἀχαιῶν υἱες ἄριστοι,  
μαρνάμενοι περὶ σείο· σὺ δ' ἐν στροφάλιγγι κονίης  
κεῖσο μέγας μεγαλωστί λελασμένος ἵπποσυνάων. 40

## Agamemnon describes Achilles' funeral,

ἡμεῖς δὲ πρόπαν ἡμαρ ἐμαρνάμεθ'· οὐδὲ κε πάμπαν  
 παυσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι παῦσεν.  
 αὐτὰρ ἐπεὶ σ' ἐπὶ νῆας ἐνείκαμεν ἐκ πολέμοιο,  
 κάτθεμεν ἐν λεχέεσσι καθήραντες χρῶα καλὸν  
 ὕδατί τε λιαρῶ καὶ ἀλείφατι· πολλὰ δέ σ' ἀμφὶ 45  
 δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας.  
 μήτηρ δ' ἐξ ἁλὸς ἦλθε σὺν ἀθανάτης ἀλίσσιν  
 ἀγγελίης αἰούσα· βοὴ δ' ἐπὶ πόντον ὀρώρει  
 θεσπεσίη, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιοὺς·  
 καὶ νύ κ' ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας, 50  
 εἰ μὴ ἀνὴρ κατέρυκε παλαιὰ τε πολλὰ τε εἰδώς,  
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·  
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
 ἴσχεσθ' Ἀργεῖοι, μὴ φεύγετε κοῦροι Ἀχαιῶν·  
 μήτηρ ἐξ ἁλὸς ἦδε σὺν ἀθανάτης ἀλίσσιν 55  
 ἔρχεται οὗ παιδὸς τεθνηότος ἀντιόωσα.  
 ὥς ἔφαθ', οἳ δ' ἔσχοντο φόβου μεγάθυμοι Ἀχαιοί·  
 ἀμφὶ δέ σ' ἕστησαν κοῦραι ἁλίοιο γέροντος  
 οἴκτρ' ὀλοφυρόμεναι, περὶ δ' ἄμβροτα εἴματα ἔσσαν.  
 μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὀπὶ καλῇ 60  
 θρήνεον· ἐνθά κεν οὗ τιν' ἀδάκρυτόν γε νόησας  
 Ἀργείων· τοῖον γὰρ ὑπώρορε μοῦσα λίγεια.  
 ἐπτὰ δὲ καὶ δέκα μὲν σε ὁμῶς νύκτας τε καὶ ἡμαρ  
 κλαίονεν ἀθάνατοί τε θεοὶ θνητοὶ τ' ἄνθρωποι·  
 ὀκτωκαιδεκάτῃ δ' ἔδομεν πυρί, πολλὰ δέ σ' ἀμφὶ 65  
 μῆλα κατεκτάνομεν μάλα πίονα καὶ ἔλικας βοῦς.  
 καίεο δ' ἐν τ' ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῶ  
 καὶ μέλιτι γλυκερῶ· πολλοὶ δ' ἥρωες Ἀχαιοὶ  
 τεύχεσιν ἐρρώσαντο πυρὴν πέρι καιομένοιο

and laments his own unhonoured end.

πεῖροι θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει 70  
 αὐτὰρ ἐπεὶ δὴ σε φλόξ ἤνυσεν Ἥφαιστοιο,  
 ἠῶθεν δὴ τοι λέγομεν λεύκ' ὅστέ' Ἀχιλλεῦ  
 οἴνῳ ἐν ἀκρήτῳ καὶ ἀλείφατι· δῶκε δὲ μήτηρ  
 χρύσειον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον  
 φάσκ' ἔμεναι, ἔργον δὲ περικλυτοῦ Ἥφαιστοιο. 75  
 ἐν τῷ τοι κεῖται λεύκ' ὅστέα φαίδιμ' Ἀχιλλεῦ,  
 μίγδα δὲ Πατρόκλοιο Μενoitιάδαο θανόντος,  
 χωρὶς δ' Ἀντιλόχοιο, τὸν ἔξοχα τίς ἀπάντων  
 τῶν ἄλλων ἐτάρων μετὰ Πάτροκλόν γε θανόντα  
 ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον 80  
 χεύμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν  
 ἀκτῇ ἐπὶ προὔχούσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ,  
 ὥς κεν τηλεφανῆς ἐκ ποντόφιν ἀνδράσιν εἴη  
 τοῖς, οἳ νῦν γεγάασι καὶ οἳ μετόπισθεν ἔσονται  
 μήτηρ δ' αἰτήσασα θεοὺς περικαλλέ' ἄεθλα 85  
 θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν.  
 ἤδη μὲν πολέων τάφῳ ἀνδρῶν ἀντεβόλησας  
 ἡρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος  
 ζώννυνταί τε νέοι καὶ ἐπεντύνονται ἄεθλα·  
 ἀλλὰ κε κείνα μάλιστα ἰδὼν θηήσας θυμῷ, 90  
 οἷ' ἐπὶ σοὶ κατέθηκε θεὰ περικαλλέ' ἄεθλα,  
 ἀργυρόπεζα Θέτις· μάλα γὰρ φίλος ἦσθα θεοῖσιν.  
 ὥς σὺ μὲν οὐδὲ θανῶν ὄνομ' ὤλεσας, ἀλλὰ τοι αἰεὶ  
 πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἐσθλὸν Ἀχιλλεῦ·  
 αὐτὰρ ἐμοὶ τί τόδ' ἦδος, ἐπεὶ πόλεμον τολύπεισα ; 95  
 ἐν νόστῳ γάρ μοι Ζεὺς μήσατο λυγρὸν ὄλεθρον  
 Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο.  
 ὥς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

---

and excuses her unbelief.

---

οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὦδ' ἀγάπησα.  
 αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 215  
 ἐρίγει μή τίς με βροτῶν ἀπάφοιτ' ἐπέεσσιν  
 ἐλθών· πολλοὶ γὰρ κακὰ κέρδεα βουλεύουσιν.  
 οὐδέ κεν Ἀργεΐη Ἑλένη Διὸς ἐκγεγαυῖα  
 ἀνδρὶ παρ' ἀλλοδαπῷ ἐμίγη φιλότῃ καὶ εὐνῇ,  
 εἰ ἦδη, ὃ μιν αὖτις ἀρήιοι νῆες Ἀχαιῶν 220  
 ἀξέμεναι οἶκον δὲ φίλῃν ἐς πατρίδ' ἔμελλον.  
 τὴν δ' ἦ τοι ῥέξαι θεὸς ὤρορεν ἔργον αἰκές·  
 τὴν δ' ἄτην οὐ πρόσθεν ἐψ' ἐγκάτθετο θυμῷ  
 λυγρὴν, ἐξ ἧς πρῶτα καὶ ἡμέας ἵκετο πένθος.  
 νῦν δ', ἐπεὶ ἦδη σήματ' ἀριφραδέα κατέλεξας 225  
 εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὀπώπει,  
 ἀλλ' οἶοι σύ τ' ἐγὼ τε καὶ ἀμφίπολος μία μούνη,  
 Ἀκτορίς, ἣν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,  
 ἣ νῶιν εἵρυτο θύρας πυκινοῦ θαλάμοιο,  
 πείθεις δὴ μεν θυμὸν ἀπηνέα περ μάλ' ἐόντα. 230  
 ὥς φάτο, τῷ δ' ἔτι μᾶλλον ὑφ' ἡμερον ὤρσε γόοιο·  
 κλαῖε δ' ἔχων ἄλοχον θυμαρέα κεδνὰ ἰδυῖαν.  
 ὥς δ' ὅτ' ἂν ἀσπᾶσιος γῇ νηχομένοισι φανήῃ,  
 ὦν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ  
 ῥαίσῃ ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ· 235  
 παῦροι δ' ἐξέφυγον πολιῆς ἀλὸς ἡπειρον δὲ  
 νηχόμενοι, πολλὴ δὲ περὶ χροῖ τέτροφεν ἄλμη,  
 ἀσπᾶσιοι δ' ἐπέβαν γαίης κακότητα φυγόντες·  
 ὥς ἄρα τῇ ἀσπαστὸς ἔην πόσις εἰσοροώσῃ,  
 δειρῆς δ' οὐ πω πάμπαν ἀφίετο πήχῃ λευκῷ. 240  
 καὶ νύ κ' ὀδυρομένοισι φάνη ῥοδοδάκτυλος ἠώς,  
 εἰ μὴ ἄρ' ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.



---

and hears from him the story of the courtship

---

ἀλλὰ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·  
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὑφαίνει,  
 λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε· 130  
 κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,  
 μίμνεντ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμώνια νήματ' ὀληται,  
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν  
 μοῖρ' ὅλοῃ καθέλῃσι τανηλεγέος θανάτοιο, 135  
 μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,  
 αἷ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.  
 ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,  
 νύκτας δ' ἀλλύεσκεν, ἐπὴν δαΐδας παραθεῖτο. 140  
 ὣς τρίετες μὲν ἔλῃθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·  
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὄραι,  
 [μηνῶν φθινόντων, περὶ δ' ἡματα πολλὰ τελέσθη,]  
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ᾔδη,  
 καὶ τήν γ' ἀλλύουσιν ἐφεύρομεν ἀγλαὸν ἱστόν. 145  
 ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης.  
 εὖθ' ἡ φᾶρος ἔδειξεν ὑφήνασα μέγαν ἱστὸν  
 πλύνασ' ἠελίῳ ἐναλίγκιον ἢ σελήνῃ,  
 καὶ τότε δὴ ῥ' Ὀδυσῆα κακὸς ποθεν ἤγαγε δαίμων  
 ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε συβώτης. 150  
 ἔνθ' ἦλθεν φίλος υἱὸς Ὀδυσσῆος θείοιο  
 ἐκ Πύλου ἡμαθόεντος ἰὼν σὺν νηὶ μελαίνῃ·  
 τὼ δὲ μνηστῆρσιν θάνατον κακὸν ἀρτύναντε  
 ἵκοντο προτὶ ἄστυ περικλυτόν, ἥ τοι Ὀδυσσεὺς  
 ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευε. 155  
 τὸν δὲ συβώτης ἤγε κακὰ χροῖ εἵματ' ἔχοντα

---

and its tragical end.

---

πτωχῷ λευγαλέῳ ἐναλίγκιον ἡδὲ γέροντι  
σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῖ εἴματα ἔστω·  
οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἐόντα  
ἐξαπίνης προφανέντ', οὐδ' οἱ προγενέστεροι ἦσαν, 160  
ἀλλ' ἔπεσιν τε κακοῖσιν ἐνίσσομεν ἡδὲ βολῆσιν.  
αὐτὰρ ὃ τέως μὲν ἐτόλμα ἐνὶ μεγάροισιν ἐοῖσι  
βαλλόμενος καὶ ἐνισσόμενος τετληότι θυμῷ·  
ἀλλ' ὅτε δὴ μιν ἔγειρε Διὸς νόος αἰγιόχοιο,  
σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε' αἰείρας 165  
ἐς θάλαμον κατέθηκε καὶ ἐκλήισεν ὀχῆας,  
αὐτὰρ ὃ ἦν ἄλοχον πολυκερδείησιν ἄνωγε  
τόξον μνηστήρεσσι θέμεν πολίον τε σίδηρον,  
ἡμῖν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχήν.  
οὐδέ τις ἡμείων δύνατο κρατεροῖο βιοῖο 170  
νευρὴν ἐντανύσαι, πολλὸν δ' ἐπιδευέες ἦμεν.  
ἀλλ' ὅτε χεῖρας ἵκανεν Ὀδυσσῆος μέγα τόξον,  
ἐνθ' ἡμεῖς μὲν πάντες ὁμοκλέομεν ἐπέεσσι  
τόξον μὴ δόμεναι, μηδ' εἰ μάλα πόλλ' ἀγορεύοι  
Τηλέμαχος δέ μιν οἷος ἐποτρύνων ἐκέλευσεν. 175  
αὐτὰρ ὃ δέξατο χειρὶ πολύτλας δῖος Ὀδυσσεύς,  
ῥηιδίως δὲ τάνυσσε βίον, διὰ δ' ἦκε σιδήρου,  
στήδ' ἄρ' ἐπ' οὐδὸν ἰών, ταχέας δ' ἐκχεύατ' ὀιστοὺς  
δεινὸν παπταίνων, βάλε δ' Ἀντίνοον βασιλῆα.  
αὐτὰρ ἔπειτ' ἄλλοις ἐφίει βέλεα στονόεντα 180  
ἅντα τιτυσκόμενος· τοῖ δ' ἀγχιστῖνοι ἐπιπτον.  
γνωτὸν δ' ἦν, ὃ ῥά τίς σφι θεῶν ἐπιτάρροθος ἦεν·  
αὐτίκα γὰρ κατὰ δώματ' ἐπισπόμενοι μένει σφῷ  
κτεῖνον ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' αἰκῆς  
κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θύεν. 185

and recounts the history of his wanderings.

τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε,  
 ἥ μὲν ὅσ' ἐν μεγάροισιν ἀνέσχετο δῖα γυναικῶν  
 ἀνδρῶν μνηστήρων ἐσορῶσ' αἰδήλον ὄμιλον,  
 οἳ ἔθεν εἵνεκα πολλά, βόας καὶ ἵφια μῆλα,  
 ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος· 805  
 αὐτὰρ ὁ διογενὴς Ὀδυσσεὺς ὅσα κῆδέ' ἔθηκεν  
 ἀνθρώποις ὅσα τ' αὐτὸς οἰζύσας ἐμόγησε,  
 πάντ' ἔλεγ'· ἥ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος  
 πίπτειν ἐπὶ βλεφάροισι πάρος καταλέξαι ἅπαντα.

ἦρξατο δ' ὡς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα 810  
 ἦλθ' ἐς Λωτοφάγων ἀνδρῶν πείριαν ἄρουραν·  
 ἦδ' ὅσα Κύκλωψ ἔρξε, καὶ ὡς ἀπετίσαστο ποινὴν  
 ἰφθίμων ἐτάρων, οὓς ἤσθιεν οὐδ' ἐλέαιρεν·  
 ἦδ' ὡς Αἴολον ἵκεθ', ὃ μιν πρόφρων ὑπέδεκτο  
 καὶ πέμπ', οὐδέ πω αἴσα φίλην ἐς πατρίδ' ἰκέσθαι 815  
 ἤην, ἀλλὰ μιν αἶτις ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα·  
 ἦδ' ὡς Τηλέπυλον Λαιστρυγονίην ἀφίκοντο,  
 οἳ νῆάς τ' ὄλεσαν καὶ ἐυκνήμιδας ἐταῖρους  
 [πάντας· Ὀδυσσεὺς δ' οἶος ὑπέκφυγε νηὶ μελαίνῃ·] 820  
 καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε,  
 ἦδ' ὡς εἰς Ἀΐδεω δόμον ἦλυθεν εὐρώεντα  
 ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο  
 νηὶ πολυκλήιδι, καὶ εἵσιδε πάντας ἐταῖρους  
 μητέρα θ', ἥ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἐόντα· 825  
 ἦδ' ὡς Σειρήνων ἀδινάων φθόγγον ἄκουσεν,  
 ὥς θ' ἵκετο Πλαγκτὰς πέτρας δεινὴν τε Χάρυβδιν  
 Σκύλλην θ', ἣν οὐ πώ ποτ' ἀκήριοι ἄνδρες ἄλυξαν·  
 ἦδ' ὡς Ἡελίοιο βόας κατέπεφνον ἐταῖροι·

---

and finds him digging alone in the garden.

---

δεῖπνον δ' αἶψα συῶν ἱερεύσατε ὅς τις ἄριστος· 215  
 αὐτὰρ ἐγὼ πατρὸς πειρήσομαι ἡμετέροιο,  
 ἢ κέ μ' ἐπιγνώῃ καὶ φράσσεται ὀφθαλμοῖσιν,  
 ἢέ κεν ἀγνοιῇσι, πολὺν χρόνον ἀμφὶς ἔοντα.  
 ὣς εἰπὼν δμῶεσσιν ἀρήια τεύχε' ἔδωκεν.  
 οἱ μὲν ἔπειτα δόμον δὲ θοῶς κίον, αὐτὰρ Ὀδυσσεὺς 220  
 ἄσπον ἱεν πολυκάρπου ἀλφῆς πειρητίζων.  
 οὐδ' εὔρεν Δολίον μέγαν ὄρχατον ἐσκαταβαίνων,  
 οὐδέ τινα δμῶων οὐδ' υἱῶν· ἀλλ' ἄρα τοί γε  
 αἵμασι δὲ λέξοντες ἀλφῆς ἔμμεναι ἔρκος  
 ἔχοντ', αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευε. 225  
 τὸν δ' οἶον πατέρ' εὔρεν ἐκτιμένην ἐν ἀλφῇ  
 λιστρεύοντα φυτόν· ῥυπόωντα δὲ ἔστο χιτῶνα  
 ῥαπτὸν αἰκέλιον, περὶ δὲ κνήμησι βοείας  
 κνημίδας ῥαπτὰς δέδετο γραπτῷς ἀλεείνων  
 χειρῖδάς τ' ἐπὶ χερσὶ βάτων ἔνεκ'· αὐτὰρ ὑπερθεν 230  
 αἰγείην κυνέην κεφαλῇ ἔχε πένθος ἀέζων.  
 τὸν δ' ὥς οὖν ἐνόησε πολύτλας δῖος Ὀδυσσεὺς  
 γῆραι τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα,  
 στὰς ἄρ' ὑπὸ βλωθρὴν ὄγχην κατὰ δάκρυον εἴβε.  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν 235  
 κύσσαι καὶ περιφῦναι ἔδν πατέρ', ἡδὲ ἕκαστα  
 εἰπεῖν, ὥς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,  
 ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.  
 ὣδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι  
 πρῶτον κερτομίους ἐπέεσσιν πειρηθῆναι. 240  
 τά φρονέων ἰθὺς κίεν αὐτοῦ δῖος Ὀδυσσεύς.  
 ἢ τοι ὁ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελάχαινε·  
 τὸν δὲ παριστάμενος προσεφώνεε φαίδιμος υἱός·

*Odysseus speaks deceitfully to his father,*

ὦ γέρον, οὐκ ἀδαημονίη σ' ἔχει ἀμφιπολεύειν  
 ὄρχατον, ἀλλ' εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν 245  
 οὐ φυτὸν οὐ συκὴν οὐκ ἄμπελος οὐ μὲν ἐλαίη  
 οὐκ ὄγχνη οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον  
 ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἐνθεο θυμῷ·  
 αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γῆρας  
 λυγρὸν ἔχεις αὐχμείς τε κακῶς καὶ ἀεικέα ἔσσαι. 250  
 οὐ μὲν ἀεργίης γε ἄναξ ἔνεκ' οὐ σε κομίζει,  
 οὐδέ τί τοι δούλειον ἐπιπρέπει εἰσοράασθαι  
 εἶδος καὶ μέγεθος· βασιλῇι γὰρ ἀνδρὶ ἔοικας.  
 τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιο φάγοι τε,  
 εὐδέμεναι μαλακῶς· ἧ γὰρ δίκη ἐστὶ γερόντων. 255  
 ἀλλ' ἄγε μοι τόδε εἶπὲ καὶ ἀτρεκέως κατάλεξον,  
 τεῦ δμῶς εἰς ἀνδρῶν; τεῦ δ' ὄρχατον ἀμφιπολεύεις;  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' ἐν εἰδῶ,  
 εἰ ἐτεόν γ' Ἰθάκην τῆνδ' ἰκόμεθ', ὥς μοι ἔειπεν  
 οὗτος ἀνὴρ νῦν δὴ ξυμβλήμενος ἐνθάδ' ἰόντι 260  
 οὐ τι μάλ' ἀρτίφρων, ἐπεὶ οὐ τόλμησεν ἕκαστα  
 εἰπεῖν ἢ δ' ἐπακοῦσαι ἐμὸν ἔπος, ὥς ἐρέεινον  
 ἀμφὶ ξείνῳ ἐμῷ, ἧ που ζῶει τε καὶ ἔστιν,  
 ἧ ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισιν.  
 ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μεν ἄκουσον· 265  
 ἀνδρά ποτ' ἐξείνισσα φίλῃ ἐνὶ πατρίδι γαίῃ  
 ἡμέτερον δ' ἐλθόντα, καὶ οὐ πώ τις βροτὸς ἄλλος  
 ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα·  
 εὐχετο δ' ἐξ Ἰθάκης γένος ἔμμεναι, αὐτὰρ ἔφασκε  
 Λαέρτην Ἀρκεισιάδην πατέρ' ἔμμεναι αὐτῷ. 270  
 τὸν μὲν ἐγὼ πρὸς δῶματ' ἄγων εὖ ἐξείνισσα  
 ἐνδυκέως φιλέων πολλῶν κατὰ οἶκον ἐόντων,

pretending to be a friend of his son ;

καί οἱ δῶρα πόρον ξεινήια, οἷα ἐψέκει.  
 χρυσοῦ μὲν οἱ δῶκ' εὐεργέος ἑπτὰ τάλαντα,  
 δῶκα δέ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα, 275  
 δώδεκα δ' ἀπλοῖδας χλαίνας, τόσους δὲ τάπητας,  
 τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας,  
 χωρὶς δ' αὖτε γυναῖκας ἀμύμονα ἔργα ἰδυίας  
 τέσσαρας εἰδαλίμας, ἃς ἤθελεν αὐτὸς ἐλέσθαι.  
 τὸν δ' ἡμείβετ' ἔπειτα πατὴρ κατὰ δάκρυον εἵβων· 280  
 Ξεῖν', ἦ τοι μὲν γαῖαν ἱκάνεις, ἦν ἐρεεῖνεις,  
 ὑβριῶται δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσι·  
 δῶρα δ' ἐτώσια ταῦτα χαρίζεο μυρὶ' ὀπάζων·  
 εἰ γάρ μιν ζῶν γε κίχεις Ἰθάκης ἐνὶ δήμῳ,  
 τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε 285  
 καὶ ξενίῃ ἀγαθῇ· ἦ γὰρ θέμις, ὅς τις ὑπάρξῃ.  
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,  
 πύυτον δὴ ἔτος ἐστίν, ὅτε ξείνισσας ἐκείνων  
 σὺν ξείνων δύστηνον, ἐμὸν παῖδ', εἴ ποτ' ἔην γε,  
 δίςμορον ; ὃν που τῆλε φίλων καὶ πατρίδος αἵης 290  
 ἠέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσου  
 θηρσὶ καὶ οἰωνοῖσιν ἔλωρ γένητ'· οὐδέ ἐ μήτηρ  
 κλαῦσε περιστείλασα πατὴρ θ', οἳ μιν τεκόμεσθα·  
 οὐδ' ἄλοχος πολύδωρος, ἐχέφρων Πηνελόπεια,  
 κώκυσ' ἐν λεχέεσσιν ἐὼν πόσιν, ὥς ἐπέψκει, 295  
 ὀφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἐστὶ θανόντων.  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' ἐὺ εἰδῶ·  
 τίς πόθεν εἰς ἀνδρῶν ; πόθι τοι πόλις ἠδὲ τοκῆς ;  
 ποῦ δαὶ νηὺς ἔστηκε θοή, ἢ σ' ἤγαγε δεῦρο  
 ἀντιθέους θ' ἐτάρους ; ἢ ἔμπορος εἰλήλουθας 300  
 νηὺς ἐπ' ἀλλοτρίης, οἳ δ' ἐκβήσαντες ἔβησαν ;

but his feelings compel him to discover himself.

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 Τοιγὰρ ἐγὼ τοι πάντα μάλ' ἀτρεκέως καταλέξω.  
 εἰμὶ μὲν ἐξ Ἀλύβαντος, ὅθι κλυτὰ δῶματα ναίω,  
 υἱὸς Ἀφείδαντος Πολυπημονίδαο ἀνακτος· 805  
 αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλὰ με δαίμων  
 πλάγξ' ἀπὸ Σικανίης δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλης.  
 αὐτὰρ Ὀδυσσῆι τόδε δὴ πέμπτον ἔτος ἐστίν,  
 ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης, 810  
 δύσμορος· ἦ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι,  
 δεξιοί, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκείνον,  
 χαῖρε δὲ κείνος ἰών· θυμὸς δ' ἔτι νῶιν ἐώλπει  
 μίξεσθαι ξενίῃ ἢδ' ἀγλαὰ δῶρα διδώσειν.  
 ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα· 815  
 ἀμφοτέρῃσι δὲ χερσὶν ἔλῶν κόνιν αἰθαλόεσσαν  
 χεύατο κακ' κεφαλῆς πολιῆς, ἀδινὰ στεναχίζων.  
 τοῦ δ' ὠρίνετο θυμός, ἀνὰ ῥίνας δέ οἱ ἦδη  
 δριμύ μένος προὔτυψε φίλον πατέρ' εἰσορόωντι.  
 κύσσε δέ μιν περιφύς ἐπιάλμενος, ἦδὲ προσηύδα· 820  
 Κεῖνος μὲν τοι ὅδ' αὐτὸς ἐγὼ πάτερ, ὃν σὺ μεταλλᾷς,  
 ἤλυθον εἰκοστῇ ἔτει ἔς πατρίδα γαῖαν.  
 ἀλλ' ἰσχεο κλαυθμοῖο γόοιό τε δακρυόεντος.  
 ἐκ γάρ τοι ἔρέω· μάλα δὲ χρὴ σπευδέμεν ἔμπης·  
 μνηστῆρας κατέπεφνον ἐν ἡμετέροισι δόμοισι 825  
 λώβην τινύμενος θυμαλγέα καὶ κακὰ ἔργα.  
 τὸν δ' αὖ Λαέρτης ἀπαμείβετο φώνησέν τε·  
 Εἰ μὲν δὴ Ὀδυσσεύς γε ἐμὸς πάις ἐνθάδ' ἰκάνεις,  
 σῆμά τί μοι νῦν εἰπὲ ἀριφραδές, ὅφρα πεποίθω.  
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

Laertes fears the temper of the people,

Οὐλὴν μὲν πρῶτον τῇνδε φράσαι ὀφθαλμοῖσι, 831  
 τὴν ἐν Παρνησῷ μ' ἔλασεν σὺς λευκῷ ὀδόντι  
 οἰχόμενον· σὺ δέ με προΐεις καὶ πότνια μήτηρ  
 ἐς πατέρ' Αὐτόλυκον μητρὸς φίλον, ὅφρ' ἂν ἐλοίμην  
 δῶρα, τὰ δεῦρο μολῶν μοι ὑπέσχετο καὶ κατένευσεν. 835  
 εἰ δ' ἄγε τοι καὶ δένδρε' ἐυκτιμένην κατ' ἀλφὴν  
 εἶπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ἥτεόν σε ἕκαστα  
 παιδνὺς ἐὼν κατὰ κῆπον ἐπισπόμενος· διὰ δ' αὐτῶν  
 ἰκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἔειπες ἕκαστα.  
 ὄγχνας μοι δῶκας τρεῖσκαίδεκα καὶ δέκα μηλέας, 840  
 συκέας τεσσαράκοντ'· ὄρχους δέ μοι ὦδ' ὀνόμηνας  
 δώσειν πεντήκοντα, διατρύγιος δὲ ἕκαστος  
 ἦην· ἐνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν  
 ὁππότε δὴ Διὸς ὦραι ἐπιβρίσειαν ὑπερθεν.  
 ὣς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ  
 σήματ' ἀναγνόντος, τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς. 845  
 ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε· τὸν δὲ ποτὶ οἶ  
 εἶλεν ἀποψύχοντα πολύτλας διὸς Ὀδυσσεύς.  
 αὐτὰρ ἐπεὶ ῥ' ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,  
 ἑξαῦτις μύθοισιν ἀμειβόμενος προσέειπε· 850  
 Ζεῦ πάτερ, ἦ ῥα ἔτ' ἐστὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,  
 εἰ ἐτεδὸν μνηστῆρες ἀτάσθαλον ὕβριν ἔτισαν.  
 νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μὴ τάχα πάντες  
 ἐνθάδ' ἐπέλθωσιν Ἰθακήσιοι, ἀγγελίας δὲ  
 πάντῃ ἐποτρύνωσι Κεφαλλήνων πολίεσσι. 855  
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.  
 ἀλλ' ἴομεν προτὶ οἶκον, ὃς ὀρχάτου ἐγγύθι κεῖται·  
 ἐνθα δὲ Ἰηλέμαχον καὶ βουκόλον ἠδὲ συβώτην



but Odysseus bids him take comfort.

προὔπεμψ', ὥς ἂν δεῖπνον ἐφοπλίσσωσι τάχιστα. 360

ὥς ἄρα φωνήσαντε βάτην πρὸς δώματα καλά.  
οἱ δ' ὅτε δὴ ῥ' ἵκοντο δόμους εὖ ναιετάοντας,  
εὐρον Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην  
ταμνομένους κρέα πολλὰ κερῶντάς τ' αἶθοπα οἶνον.

τόφρα δὲ Λαέρτην μεγαλήτορα ᾧ ἐνὶ οἴκῳ 365

ἀμφίπολος Σικελὴ λούσεν καὶ χρίσεν ἐλαίῳ  
ἀμφὶ δ' ἄρα χλαῖναν καλὴν βάλεν· αὐτὰρ Ἀθήνη  
ἄγχι παρισταμένη μέλ' ἤλδανε ποιμένι λαῶν,  
μείζονα δ' ἢ πάρος καὶ πάσσονα θῆκεν ιδέσθαι.  
ἐκ δ' ἀσαμίνθου βῆ· θαύμαζε δέ μιν φίλος υἱός, 370  
ὥς ἶδεν ἀθανάτοισι θεοῖς ἐναλίγκιον ἄντην·

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾠ πάτερ, ἦ μάλα τίς σε θεῶν αἰειγενετῶν  
εἶδος τε μέγεθός τε ἀμείνονα θῆκεν ιδέσθαι.

τὸν δ' αὖ Λαέρτης πεπνυμένος ἀντίον ἦ᾽δα· 375

Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
οἷος Νήρικον εἶλον, εὐκτίμενον πτολίεθρον,  
ἄκτῃν ἠπείροιο Κεφαλλήνεσσιν ἀνάσσων,  
τοῖος ἐὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισι  
τεύχε' ἔχων ὥμοισιν ἐφεστάμεναι καὶ ἀμύνειν 380  
ἄνδρας μνηστῆρας· τῷ κέ σφρων γούνατ' ἔλυσα  
πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἰάνθης.

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,  
ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε· 385

ἔνθ' οἱ μὲν δεῖπνον ἐπεχείρουν, ἀγχίμολον δὲ  
ἦλθ' ὁ γέρων Δολίος, σὺν δ' υἱεῖς τοῖο γέροντος,  
ἐξ ἔργων μογέοντες, ἐπεὶ προμολοῦσα κάλεσσε

Meanwhile the friends of the suitors bury their dead,

μήτηρ γρηῦς Σικελή, ἣ σφεας τρέφε καὶ ῥα γέροντα  
ἐνδυκέως κομέεσκεν, ἐπεὶ κατὰ γῆρας ἔμαρψεν. 390

οἳ δ' ὥς οὖν Ὀδυσῆα ἴδον φράσσαντό τε θυμῷ,  
ἔσταν ἐνὶ μεγάροισι τεθηπότες· αὐτὰρ Ὀδυσσεὺς  
μειλιχίοις ἐπέεσσι καθαπτόμενος προσέειπεν·

ὦ γέρον, ἴζ' ἐπὶ δεῖπνον, ἀπεκλεάθεσθε δὲ θάμβευς·  
δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῶτες 395  
μίννομεν ἐν μεγάροις ὑμέας ποτιδέγμενοι αἰεὶ.

ὣς ἄρ' ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάσσας  
ἀμφοτέρας, Ὀδυσσεὺς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ φίλ', ἐπεὶ νόστησας ἐελδομένοισι μάλ' ἡμῖν 400  
οὐδ' ἔτ' ὀιομένοισι, θεοὶ δέ σε ἤγαγον αὐτοί,  
οὐδέ τε καὶ μάλα χαίρε, θεοὶ δέ τοι ὄλβια δοῖεν.  
καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' ἐν εἰδῶ,  
ἣ ἦδη σάφα οἶδε περίφρων Πηνελόπεια  
νοστήσαντά σε δεῦρ', ἣ ἄγγελον ὀτρύνωμεν. 405

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

ὦ γέρον, ἦδη οἶδε· τί σε χρὴ ταῦτα πένεσθαι;  
ὣς φάθ', ὃ δ' αὖτις ἄρ' ἔξετ' εὐξέστου ἐπὶ δίφρου.  
ὣς δ' αὖτως παῖδες Δολίου κλυτὸν ἀμφ' Ὀδυσῆα  
δεικανόωντ' ἐπέεσσι καὶ ἐν χείρεσσι φύοντο, 410  
ἐξείης δ' ἔζοντο παρὰ Δολίον, πατέρα σφόν.

ὣς οἳ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο·  
ὅσσα δ' ἄρ' ἄγγελος ὤκα κατὰ πτόλιν ᾤχετο πάντη  
μνηστήρων στυγερὸν θάνατον καὶ κῆρ' ἐνέπουσα.

οἳ δ' ἄρ' ὁμῶς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος 415  
μυχμῶ τε στοναχῇ τε δόμων προπάροιθ' Ὀδυσῆος,  
ἐκ δὲ νέκυς οἴκων φόρεον καὶ θάπτον ἕκαστοι,

and take counsel against Odysseus.

τοὺς δ' ἐξ ἀλλάων πολίων οἶκον δὲ ἕκαστον,  
πέμπον ἄγειν ἀλιεῦσι θοῆς ἐπὶ νηυσὶ τιθέντες·  
αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι ἀχνύμενοι κῆρ. 420  
αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τε γέγοντο,  
τοῖσιν δ' Εὐπείθης ἀνά θ' ἴστατο καὶ μετέειπε·  
- παιδὸς γάρ οἱ ἄλαστον ἐνὶ φρεσὶ πένθος ἔκειτο  
'Αντινόου, τὸν πρῶτον ἐνήρατο δῖος 'Οδυσσεύς·  
τοῦ δ' ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν· 425

ᾠ φίλοι, ἡ μέγα ἔργον ἀνὴρ ὅδε μήσατ' Ἀχαιούς·  
τοὺς μὲν σὺν νήεσσιν ἄγων πολέας τε καὶ ἐσθλοὺς  
ᾤλεσε μὲν νῆας γλαφυράς, ἀπὸ δ' ᾤλεσε λαούς·  
τοὺς δ' ἐλθὼν ἔκτεινε Κεφαλλήνων ὄχ' ἀρίστους.  
ἀλλ' ἄγετε, πρὶν τοῦτον ἢ ἐς Πύλον ᾧκα ἰκέσθαι 430  
ἢ καὶ ἐς Ἥλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί,  
ἴομεν· ἢ καὶ ἔπειτα κατηφές ἐσσόμεθ' αἰεὶ·  
λώβη γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
εἰ δὴ μὴ παίδων τε κασιγνήτων τε φονῆας  
τισόμεθ'. οὐκ ἂν ἐμοί γε μετὰ φρεσὶν ἡδὺ γένοιτο 435  
ζώμεν, ἀλλὰ τάχιστα θανὼν φθιμένοισι μετείην.  
ἀλλ' ἴομεν, μὴ φθέωσι περαιωθέντες ἐκεῖνοι.

ὣς φάτο δάκρυ χέων, οἶκτος δ' ἔλε πάντας Ἀχαιούς.  
ἀγχίμολον δέ σφ' ἦλθε Μέδων καὶ θεῖος ἀοιδὸς  
ἐκ μεγάρων 'Οδυσῆος, ἐπεὶ σφεας ὕπνος ἀνῆκεν, 440  
ἔσταν δ' ἐν μέσσοισι· τάφος δ' ἔλεν ἄνδρα ἕκαστον.  
τοῖσι δὲ καὶ μετέειπε Μέδων πεπνυμένα εἰδώς·

Κέκλυτε δὴ νῦν μεν Ἰθακήσιοι· οὐ γὰρ 'Οδυσσεὺς  
ἀθανάτων ἀέκητι θεῶν τάδε μήσατο ἔργα·  
αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον, ὃς ῥ' 'Οδυσῆι 445  
ἐγγύθεν ἐστήκει καὶ Μέντορι πάντα ἐφώκει.

The assembly of the people is divided :

ἀθάνατος δὲ θεὸς τότε μὲν προπάροιθ' Ὀδυσῆος  
φαίνεταιο θαρσύνων, τότε δὲ μνηστῆρας ὀρίνων  
θῦνε κατὰ μέγαρον· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.

ὥς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἤρει 450  
τοῖσι δὲ καὶ μετέειπε γέρων ἤρως Ἀλιθέρσης  
Μαστορίδης· ὁ γὰρ οἷος ὄρα πρόσσω καὶ ὀπίσσω·  
ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπε·

Κέκλυτε δὴ νῦν μεν Ἰθακῆσιοι, ὅττι κεν εἴπω·  
ὑμετέρῃ κακότητι φίλοι τάδε ἔργα γέγοντο· 455  
οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι, ποιμένι λαῶν,  
ὑμετέρους παῖδας καταπανέμεν ἀφροσυνάων,  
οἳ μέγα ἔργον ἔρεζον ἀτασθαλίῃσι κακῇσι  
κτῆματα κείροντες καὶ ἀτιμάζοντες ἄκοιτιν  
ἀνδρὸς ἀριστῆος· τὸν δ' οὐκέτι φάντο νέεσθαι 460  
καὶ νῦν ὧδε γένοιτο· πίθεσθέ μοι, ὥς ἀγορεύω·  
μὴ ἴωμεν, μή πού τις ἐπίσπαστον κακὸν εὖρη.

ὥς ἔφαθ', οἳ δ' ἄρ' ἀνήξαν μεγάλῳ ἀλαλητῇ  
ἡμίσεων πλείους· τοὶ δ' ἀθρόοι αὐτόθι μέιναν.  
οὐ γὰρ σφιν ἄδε μῦθος ἐνὶ φρεσίν, ἀλλ' Εὐπείθει 465  
πείθοντ'· αἶψα δ' ἔπειτ' ἐπὶ τεύχεα ἔσσεύοντο.

αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν,  
ἀθρόοι ἠγέρεθοντο πρὸ ἄσπεος εὐρυχόροιο·

τοῖσιν δ' Εὐπείθης ἠγήσατο νηπιέῃσι·  
φῆ δ' ὅ γε τίσεσθαι παιδὸς φόνον, οὐδ' ἄρ' ἔμελλεν 470  
ἄψ ἀπονοστήσειν, ἀλλ' αὐτοῦ πότμον ἐφέψειν.

αὐτὰρ Ἀθηναίη Ζῆνα Κρονίωνα προσηύδα·

ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
εἰπέ μοι εἰρομένη, τί νύ τοι νόος ἔνδοθι κεύθει ;  
ἢ προτέρω πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 475

more than half go out towards Laertes' house.

τεύξεις, ἢ φιλότῃτα μετ' ἀμφοτέροισι τίθησθα ;  
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 Τέκνον ἐμόν, τί με ταῦτα διείρεαι ἡδὲ μεταλλᾶς ;  
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,  
 ὥς ἢ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών ; 480  
 ἔρξον, ὅπως ἐθέλεις· ἐρέω τέ τοι, ὥς ἐπέοικεν.  
 ἐπεὶ δὴ μνηστῆρας ἐτίσατο δῖος Ὀδυσσεύς,  
 ὅρκια πιστὰ ταμόντες ὃ μὲν βασιλευέτω αἰεὶ,  
 ἡμεῖς δ' αὖ παίδων τε κασιγνήτων τε φόνοιο  
 ἔκλησιν θέωμεν· τοὶ δ' ἀλλήλους φιλεόντων 485  
 ὥς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἄλις ἔστω.  
 ὣς εἰπὼν ὄτρυνε πάρος μεμαυῖαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.  
 οἱ δ' ἐπεὶ οὖν σίτοιο μελίφρονος ἐξ ἔρον ἔντο,  
 τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς· 490  
 Ἐξελθὼν τις ἴδοι, μὴ δὴ σχεδὸν ὥσι κιόντες.  
 ὥς ἔφατ'· ἐκ δ' υἷδς Δολίου κίεν, ὥς ἐκέλευε·  
 στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, τοὺς δὲ σχεδὸν εἴσιδε πάντας·  
 αἰψα δ' Ὀδυσσῆα ἔπεα πτερόεντα προσηύδα·  
 Οἶδε δὴ ἐγγὺς ἔασ'· ἀλλ' ὀπλιζώμεθα θᾶσσον. 495  
 ὥς ἔφαθ', οἱ δ' ὤρνυντο καὶ ἐν τεύχεσσι δύνοντο  
 τέσσαρες ἀμφ' Ὀδυσῆ', ἔξ δ' υἱεῖς οἱ Δολίοιο·  
 ἐν δ' ἄρα Λαέρτης Δολίος τ' ἐς τεύχε' ἔδυνον  
 — καὶ πολιοί περ ἑόντες ἀναγκαῖοι πολεμισταί.  
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν, 500  
 ὦϊξάν ῥα θύρας, ἐκ δ' ἦιον, ἦρχε δ' Ὀδυσσεύς.  
 τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη  
 Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν.  
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς·

They are met by Odysseus and his friends: the fight,

αἶψα δὲ Τηλέμαχον προσεφώνεεν, ὃν φίλον υἷόν· 505

Τηλέμαχ', ἤδη μὲν τόδε γ' εἵσται αὐτὸς ἐπελθών,  
ἀνδρῶν μαρναμένων ἵνα τε κρίνονται ἄριστοι,  
μή τι κατασχύνειν πατέρων γένος, οἳ τὸ πάρος περ  
ἀλκῇ τ' ἡνορέῃ τε κεκάσμεθα πᾶσαν ἐπ' αἶαν.

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϊδα· 510

Ὀψεαι, αἶ κ' ἐθέλῃσθα, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ  
οὐ τι κατασχύνοντα τεὸν γένος, ὥς ἀγορεύεις.

ὣς φάτο, Λαέρτης δὲ χάρη καὶ μῦθον ἔειπε·

Τίς νύ μοι ἡμέρη ἦδε θεοὶ φίλοι; ἢ μάλα χαίρω·

υἱός θ' υἱωνός τ' ἀρετῆς πέρι δῆριν ἔχουσι. 515

τὸν δὲ παρισταμένη προσέφη γλαυκῶπις Ἀθήνη·

ὦ Ἀρκεισιάδη, πάντων πολὺ φίλταθ' ἐταίρων,

εὐξάμενος κούρη γλαυκώπιδι καὶ Διὶ πατρὶ

αἶψα μάλ' ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.

ὣς φάτο, καί ῥ' ἐμπνευτε μένος μέγα Πηλεΐδης Ἀθήνη.

εὐξάμενος δ' ἄρ' ἔπειτα Διὸς κούρη μέγαλοιο 521

αἶψα μάλ' ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,

καὶ βάλεν Εὐπείθεα κόρυθος διὰ χαλκοπαρήου.

ἦ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἶσατο χαλκός,

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῇ. 525

ἐν δ' ἔπεσον προμάχοις Ὀδυσσεὺς καὶ φαίδιμος υἱός,

τύπτον δὲ ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισι.

καί νύ κε δὴ πάντας τ' ὄλεσαν καὶ θῆκαν ἀνόστους,

εἰ μὴ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,

ἤυσεν φωνῇ, κατὰ δ' ἔσχεθε λαὸν ἅπαντα. 530

Ἰσχεσθε πτολέμου Ἰθακήσιοι ἀργαλέον,

ὥς κεν ἀναιμωτὶ γε διακρινθῆτε τάχιστα.

ὣς φάτ' Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἶλεν·

---

and the reconciliation.

---

τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα,  
 πάντα δ' ἐπὶ χθονὶ πίπτε, θεῆς ὅπα φωνησάσης· 535  
 πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιότοιο.  
 σμερδαλέον δὲ βόησε πολύτλας δῖος Ὀδυσσεύς,  
 οἴμησεν δὲ ἄλεις ὥς τ' αἰετὸς ὑψιπετής.  
 καὶ τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνόν,  
 καδ δ' ἔπεσε πρόσθε γλαυκῶπιδος ὀμβριμοπάτρης. 540  
 δὴ τότε Ὀδυσσῆα προσέφη γλαυκῶπις Ἀθήνη·  
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
 ἴσχεο, παῦε δὲ νεῖκος ὁμοίου πολέμοιο,  
 μή πῶς τοι Κρονίδης κεχολώσεται εὐρύοπα Ζεὺς.  
 ὣς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ. 545  
 ὅρκια δ' αὖ κατόπισθε μετ' ἀμφοτέροισιν ἔθηκε  
 Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγίοχοιο,  
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν.

## NOTES.

N.B.—In the following Notes the books of the Iliad are referred to by the capital letters, and those of the Odyssey by the small letters, of the Greek alphabet.

### BOOK Φ, XXI.

1. γλαυκῶπις, *grave* or *solemn-eyed*. It is not easy to see why this word has not been derived from γλαύξ rather than γλαυκός; but, assuming the ordinary etymology, the rendering *bright-eyed* is unsatisfactory, since, though γλαυκός was originally an epithet of light, not of colour, it seems, to judge from the objects to which it is applied, to have signified *staring* rather than *sparkling*: v. also Appendix I.

3. σίδηρον, sc. the axe heads through which the competitors were to shoot. From the way in which the affair is described in ω, 166-176, it seems that the expression διοϊστεύειν σίδηρον was well understood to mean this particular exercise; and here the mention of 'the bow and the iron' together is enough to suggest it. In Ψ. 850, axes are the *prizes* of archery: Αὐτὰρ ὁ τοξεντῶσι τίθει ἰοέντα σίδηρον . . . δέκα μὲν πελέκεας δέκα δ' ἡμιπέλεκκα. As to what the exercise actually was, see Appendix III.

4. ἀέθλια, 'contests'; the bow and axes being the *apparatus* of the contest, v. on l. 62.

6. κληῖδ' εὐκαμπέα. The primitive key was little more than a hook or bent piece of metal fitted with a handle: v. on ll. 46 sqq.

παχείη, 'firm' or 'compact.'

8. θάλαμον δέ. Laroche has restored the ancient method of writing θάλαμον δέ, οἶκον δέ, etc., for the modern θαλαμόν δε,



οίκον δε. The force of *δέ* is purely demonstrative, though it serves to help out the sense of *direction* expressed by the case.

9. ἔσχατον, *utmost*, and therefore *inmost*.

10. πολέμητός—σίδηρος, not the axes, but iron, which was treasured for its workmanship.

11. πάλιντονον, *back-springing*. It seems best not to restrict this epithet to any particular kind of bow; it is most natural that Homer should use some epithet to express the quality of a bow which makes it serviceable; for the shape of the bow he has another epithet, καμπύλος.

13. Λακεδαίμονι, used for the whole territory of Lacedaemon, in which Messene was included; the kingdoms of Pylos and Sparta probably divided between them the country afterwards called Messenia.

16. Ὀρτιλόχοιο. In γ. 488, and again ο. 186. Telemachus visits Diocles, the son of this Ortilochus, who is called the son of Alpheus. His house was at Pherae in Messenia.

δαίφρονος (δαῖφναι), 'experienced,' whether in the arts of peace or war; but since the experience of the personages of the *Iliad* was generally confined to war, it was formerly supposed, though without sufficient reason, that the word, when used in that poem, was to be connected rather with δαίς (*pugna*).

19. πολυκλήυστι. The κληῖδες (β. 419, etc.) are the rowing benches, called from their *fastening together* the two sides of the boat: cf. Lat. *iuga*, in the same sense. The epithet of course denotes the size of the ships.

20. ἔξεσλιν (ἐξέλημι), explained by Schol. as a *public* mission. The word occurs also Ω. 235.

21. παιδὸς ἰών. Such commissions seem to have been a principal part of the training of a prince in state affairs. It was Telemachus' misfortune that he grew up in his father's absence, and consequently had no such training; and Athena's object in sending him on what she knew to be a fruitless errand to the courts of Nestor and Menelaus (Bks. γ. δ.) was apparently to fit him for the important part he was to play on his father's return.

25. ἐπεὶ δὴ. So δ. 13, θ. 452, ω. 482; and ἐπίτονος βέβλητο,

μ. 423. Some, as Athenaeus (xiv. 8), imagined these lines to begin with an iambus, and called them ἀκέφαλοι στίχοι. In reality there is nothing more remarkable in a lengthened ε than in a lengthened α (as in ἀπονέεσθαι, B. 113, etc.), until the difference between long and short ε was stereotyped by the invention of the sign η. Aristotle (Poet. 22) tells us of a dictum of Euclides, intended as a satire on Homer, 'that it would be easy to be a poet, if you might lengthen all the short syllables,' and gives an illustration in the mock verse: Ἐπιχάρην εἶδον Μαραθωνιάδε βαδίζοντα.

28. δειν (from δπ-, root of δψομαι), originally = sight; and hence, since to see a crime (with the gods) is to punish it, *vengeance*.

29. ἔπειτα, sc. after setting the table before him.

35. προσκηδέος, not 'unfortunate,' but, as Schol. explains it, τῆς ποιούσης κηδεμονικῶς ἔχειν πρὸς ἀλλήλους.

40. ἦρετο, 'took with him.' Obs. that αἰρεῖσθαι is not used in Homer with its more recent signification, 'to choose.'

42. τὸν, demonstrative.

δία γυναικῶν. It is best to avoid translating δῖος as = θεῖος. Δῖος is properly *bright, splendid*: hence *conspicuous* for any remarkable qualities; δία θεῶν, δία γυναικῶν = *a queen among goddesses or women*. Δῖος, the adj. of Zeus, used by later writers (as Aesch. Prom. 637), must be considered as a different word.

46. The doors are double, and fastened together on the inside by a bolt; this bolt is kept in place by the thong (ῥάβδος) which passes through the keyhole, and is made fast to the handle (κορώνη) outside. Penelope's first action is therefore to undo the thong, next she pushes up the bolt by means of the key. In ordinary doors this was a simple matter, but in the present case the fastenings seem to be of a more elaborate kind than usual; not unnaturally in the case of a treasury. The expressions τιτυσκομένη, πληγέντα κληίδι, point to some contrivance, such as we are familiar with, where pressure on a button on the outside of the door pushes up the latch within; in this case the button could be reached only by means of the key.

51. σανίδος, a boarded platform, intended to preserve the chests from damp.

53. ἐνθεν, sc. from the platform.

55. κατ' αὐθι. In this passage rhythm and sense both compel us to join these words, since αὐθι manifestly refers to ἐξομένη, not to θείσα. Cf. κ. 273: Βάν δ' ἔναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους. The collocation of κατ' αὐθι, κατ' αὐτόθι occurs about half a dozen times in Homer, but in most cases the preposition may be considered to be in tmesia. There is fair MSS. authority for writing καταῦθι, καταυτόθι, as some edd. have done.

58. ἀγαυοὺς, 'lusty.' This word, connected with Lat. *gaudeo*, conveys the idea of exulting, overflowing, strength.

61. ὄγκιον, 'a bag,' apparently of wicker work or matting, such as workmen use to carry tools in at the present day. So Julius Pollux (x. 165) calls it σκεῦος πλεκτὸν εἰς ἀπόθεσιν σιδήρου ἢ ἄλλων τῶν. The name arises from the shape (ὄγκος, ὄγκος, a curve or hollow).

62. ἀέθλια. Besides the axes there were other things in the bag, as is implied by the words καὶ χαλκοί. But all these were of the nature of *ceriaminum instrumenta*, ἀέθλια.

69. ἐχράετ' ἐσθιέμεν, 'set yourselves to eat,' or 'upon eating.' The verb has two constructions—(1) with a dative, 'to set oneself upon' = 'to attack' a person; and (2) with the infin., itself in origin a dative case.

70. ἀνδρὸς, the man or master of the house. So l. 86, γυναῖκι = 'your lady.'

71. μύθου—ἐπισχεσίην, 'a word-pretext,' 'a story in excuse.' The ancient authorities, however, assert that μῦθος here = στάσις, quoting Anacreon (p. 16): Μυθῖται δ' ἐνὶ νήσῳ Μεγίστῃ διέπουσιν Ἱερὸν ἄστυ νυμφέων. But in this passage the metre seems to require μῦθῖται, i.e. Aeol. for μολῖται, from μόθος. Some light is thrown on the confusion by Batrach. 135: Σκετομένων δ' αὐτῶν πρόθεν ἢ στάσις ἢ τίς ὁ μῦθος, where μῦθος might easily be supposed to have a similar meaning to στάσις. See, however, Appendix II.

73. τόδε, this, which I am going to describe.

77. δῶμα κουρίδιον, 'the house of my wedlock.' Buttmann, s.v. κουρίδιος, gives to the word 'the idea of regular, legitimate, or perhaps of pure, chaste (compare κορεῖν), or even the precise idea of the marriage ceremony.'

80. δῖον ἑφορβον. The epithet δῖος (v. above on i. 42) indicates the noble birth of the swineherd. Eumaeus, as we

learn, c. 389-429, was the son of Ctesias, king of 'the island of Syria beyond Ortygia,' but he had been kidnapped as a boy by Phoenicians and sold to Laertes.

85. ἐφημέρια φρονέοντες, 'whose thoughts are only of the moment.' The herds are too impulsive; they do not stop to consider Penelope's feelings.

89. ἀκίων, here used adverbially; but the forms ἀκίοντε, ἀκίονσα are also found. V. also on l. 239.

90. κατ' αὐτόθι. V. on l. 55.

91. ἀάατον. We have here to choose whether we should give an active or passive meaning to this participial adjective. From δάω (= [F] ἀφάω) we get an adj. \*ἀάτος, which appears with an act. meaning in fem. ἀτη = δᾶτη (ἡ πάντας δᾶται), and with a pass. signification in the compound ἀδάτος, 'inviolable' (ἀδάτον Στυγὸς ὕδωρ, Ξ. 271, etc.) 'Αδάτος here may have the same meaning, in which case we should explain the 'inviolable contest' either as (1) a contest whose rules are inviolable, and therefore *difficult*, or (2) a contest which is likely to remain a contest, because, it is implied, all will fail equally. But the word will be easier to explain if we take it in an active sense as 'not hurtful,' 'harmless.' The contest will prejudice no one, because no one is likely to bend the bow at all. The quantity of the third α, compared with δᾶτη, seems also to be a point in favour of this rendering. The length of the middle α is due to the digamma: cf. ἀάτα, a form of ἀτη found in Pindar (Pyth. 2, 52).

92. ἐντανύεσθαι, future, like τανύω, l. 152; τανύουσι, l. 174.

101. ἱερὴ ἱς Τηλεμάχοιο. This title would be applicable to any 'Zeus-nurtured king,' as in θ. 2, Alcinous is called ἱερὸν μένος Ἀλκινόοιο, but it seems specially applicable to Telemachus, whose power in Ithaca began and ended with his 'divine right' as the son of his father.

102-117. Telemachus sees the suitors taking the first step on the path that is to lead them to their doom, and can scarcely repress his exultation; he is obliged to say *something*, in order to hide it.

108. Ἄργεος. The Achaean Argos in Thessaly. Telemachus names the three principal kingdoms of the mainland, those of Nestor, Achilles, and Agamemnon; consequently the following

line, with its feeble repetition, οὐτ' ἡπείροιο μελαίνης, is better omitted, as it is in the best MSS.

111. μύνησι, 'excuses.' Alcaeus (fr. 89) uses μυνάμενος in the sense of 'making excuse'; \* μύνω is the simple verb from which the common ἀμύνω, with the copulative (or intensive) α, is formed.

112. τανυστός. Verbal substantives of this formation are peculiarly Ionic; the suffix -tu is the same which appears in the Latin supines and verbal nouns, such as ac-tu-s, duc-tu-s, and the like. Other examples are βοητός, βρωτός, ἐδητός, γελαστός, δαριστός, ὀρχηστός.

115. ἀχυνμένω, the emphatic word with which οὐ must be closely joined: 'It would not be to my sorrow that my mother should leave,' etc.

117. οἷός τ' ἦδη . . . ἀνέλεσθαι. 'Already able to handle the contests of my father.' The ἀέθλια are the *certaminis instrumenta* of l. 62. ἀνέλεσθαι is explained by Schol. as μεταχειρίσασθαι.;

118. φοινικέεσσαν, a quadrisyllable.

122. ἀμφί, sc. about the handles of the axes. Obs. that the floor of the hall was the bare earth; cf. l. 51.

131. ἔπειτα, 'hereafter.' The alternatives are, either (1) Telemachus has come to his full strength, and will always be weak, or (2) he is young, not yet a match for a grown-up man (ἀνδρα).

132. οὐ πῶ χερσὶ πέποιθα, 'I do not yet trust in my hands' = 'I am not yet able.'

137. στανῶεσιν, 'the door': this is probably always the meaning of the word in the plural. The epithet κολλητήσιν refers to the close joining of the panels of the door, not to the fitting of the doors together when shut, which would be expressed by the epithet εὐ ἀραρυῖαι.

138. κορώνη, the tip of the bow, which received the loose end of the string, when the bow was strung. The bow consisted of a pair of horns fastened together at the roots; v. Δ. 110, καὶ τὰ μὲν (κέρα) ἀσκήσας κεραδέεος ἤραρε τέκτων, Πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.

141. ἐξείης ἐπιδέξια, 'in succession towards the right,' i.e.

from left to right in the order in which they were sitting, beginning from the great κρατήρ (ὅθεν τέ περ οἶνοχοεύει), which itself usually stood on the right hand of the entrance. The superstition of all nations, at least north of the tropics, prescribes that circuits should be made from left to right, following the apparent course of the sun.

145. θυοσκός. Eustathius explains ὁ διὰ θυῶν κοῶν ἤτοι νοῶν τὰ μέλλοντα. But the existence of a verb κοεῖν is doubtful; we might assume with Curtius a word σκοεῖν = σκοπεῖν, or connect -κοος, as Nitzsch does, with καίω.

146. μυχότατος. Leiodes sat half hidden behind the great jar. The superlative μυχότατος is formed from the substantive μυχός; cf. βασιλεύ-τερος, -τατος, from βασιλεύς; κουρότερος, from κόυρος. The suffix seems to be added directly to the locative case μυχοῖ, said to be used in the dialect of Cyprus as an adv. There is also an Attic form, μυχαίτατος, found in Aristotle (Mund. 3, 10), and in late poetry (as Ap. Rh. 1, 17) we have μύχᾱτος on the analogy of μέσατος, νέατος.

ἀτασθαλῆαι (from ἀτάσθαλος = prob. ἀτ-ατ-θαλος, and hence) the conduct of a victim of ἀτη. Here ἀτ. ἐχθραὶ does not mean 'the folly of strife,' but simply, 'hateful,' or 'detestable folly.' Leiodes' folly was not his quarrel with the suitors, but rather his insatiation in not foreseeing his fate, which as a seer he might have done.

147. νημέσσα, *had a quarrel with*.

152. τανύω, probably *future*, as τανύουσι in l. 174 certainly is.

153. κεκαθήσει, *will deprive*. The forms κεκαδών, κεκάδοντο, κεκαδήσω, are from the same root as κήδω, the original meaning of which seems to be *to cut or rend* (Lat. *caedo*).

Leiodes' speech is evidently a prophetic utterance, though the prophet is not conscious of the full meaning of his own words.

161. ἡ δέ, of course the other lady, not Penelope.

171. σὺ, emphatic and contemptuous.

175 αἰπόλον αἰγῶν, cf. βοῶν ἐπιβουκόλος, l. 199.

178. στέατος, dissyllable: the word is prob. connected with ἴστημι. στ. τρόχον, *a ball of grease*, as μ. 173, κήραιο μέγαν τρόχον.

179. νῆοι. Possibly a contemptuous contrast with *Loiodes*.

186. ἐπέχε, *held back*.

188. βῆσαν, *had gone out*, sc. in obedience to Antinous' orders, ll. 85-90.

ἀμαρτήσαντες ἄμ' ἄμφω, *both with one accord*. 'Ἀμαρτεῖν (or δμαρτεῖν) is strictly to *synchronize*, and is consequently used not only of united action as here, but even of encounters in battle, etc.

193. The broken form of Odysseus' speech expresses the hesitation natural on so critical an occasion. 'May I say a word to you—or stay, shall I rather keep it to myself? nay, my soul bids me speak.'

202. 'Then wouldst thou know what my strength is, and how my hands obey my will.' This line, with the two following = v. 237-239, where Odysseus had assured the neatherd that he should see the slaughter of the suitors, and the two herds express similar wishes.

206. ἐξαυτίς, *afresh*; always used of the resumption of interrupted speech or action.

207. ἔνδον . . . γαίαν. Cf. Verg. Aen. 1, 595, *Coram quem quaeritis adsum Troius Aeneas, Libycis creptus ab undis*. Fäsi puts a colon at ἐγώ, but we may translate, 'Here in the house you see my very self, who did come after many toils,' etc. Cf. ω. 321, Κεῖνος μὲν τοι δδ' αὐτὸς ἐγώ, πατέρ, δν σὺ μεταλλᾷς, Ἥλυθον κ.τ.λ.

208. ἔτεῖ ἐς. Ernesti remarks that this lengthening of the ι is justified by the caesura, the caesura being itself emphasised by the hiatus. It would be better explained by the tendency of ι to double itself between two vowels, this tendency being due to its semi-consonantal character, ἔτει ἐς being pronounced ἔτει-γ-ἐς.

214. ἀξομαι—ἀλόχους. 'I will get you wives in marriage.' So δ. 10: νῆει δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην. Hilt. 1, 34, of Croesus, ἀγεται μὲν τῷ παιδί γυναῖκα. But γυναῖκα ἀγεσθαι generally = to marry a wife oneself.

215. ἐγγὺς ἑμῷ, 'near myself,' and consequently under my special protection, an important privilege in those days of piracy.

216. Τηλεμάχου ἐτάρω τε κασιγνήτω τε. Eumaeus had formerly stood in the same relation to Ctimene, Odysseus' sister, v. ο. 363 *sqq.* From that passage it would appear that the privilege here granted to the herds would not release them from dependence on Odysseus, though they would be placed in a position of exceptional favour.

217. εἰ δ' ἄγε. εἰ in this phrase is best taken as a simple interjection; the word is prob. a form of the imperative from εἶμι.

219. The story of the boar-hunt on Parnassus is given at length, τ. 392-466. Autolycus was Odysseus' mother's father, δς ἀνθρώπους ἐκέκαστο Κλεπτοσύνη θ' ὄρκω τε.

224. ἀγαπαζόμενοι, *embracing*. Cf. χ. 499.

230. προμνηστῖνοι, *one after the other, one at a time*: a word to which no satisfactory origin has been assigned.

231. ἀτὰρ τόδε σῆμα τεύχθω. 'Let this be your signal,' i.e. the refusal of the suitors to give Odysseus the bow; this was to be the signal for Eumaeus to put the bow into his master's hand, and to see to the shutting of the doors.

233. ἑάσουσιν, a trisyllable.

236. μεγάροι, either *their* hall; the great chamber of the γυναικωνῖτις being meant, as in χ. 497; or else the doors of the great hall leading to the women's apartments are intended. The latter seems the most likely explanation, since the object of Odysseus was to prevent the escape of the suitors; if the women had merely shut themselves up in their own μέγαρον, the suitors would still have had access to the corridor running between the men's and women's apartments.

237. τις, sc. γυναικῶν. ἀνδρῶν depends on στοναχῆς ἢ κτύπου.

238. ἡμετέροισιν ἐν ἔρκεσι, 'within our walls,' not the men's part of the house in particular; ἔρκεα means the whole enclosure of the house with its courts, surrounded by the outer wall, its special meaning being the courts as distinguished from the buildings, v. θ. 57, π. 341.

239. ἀκήν, *in silence*; an adverbial accus. like ἀντην. We have to suppose a subst. ἀκή = silence, and a verb ἀκέω, *taceo*, whence ἀκέων. Buttmann's derivation ἀ-χαλνεν is improbable.

241. κληιδι, here a *bolt* or *bar*, which Philoctetus was to bind fast in its place.



245. ἤδη, 'by this time'; taking up the narrative of what was going on inside the hall, from l. 187.

246. σέλαι πυρός, 'in the ray of the fire'; a true locative, both in form and meaning.

248. ἔκ τ' ὀνόμαζεν, 'and spake it out:'. Eurymachus' speech is not a soliloquy. For the redundant εἶπεν, ἔπος τ' ἔφατο, cf. θ. 330. εὐχόμενος δ' ἄρα εἶπεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.

249. αὐτοῦ = ἐμοῦ αὐτοῦ. Cf. κ. 26, νῆας τε καὶ αὐτοῦς (= ἡμᾶς αὐτοῦς). So κ. 339, χ. 38.

255. ἀλεγχείη δὲ . . . πυθέσθαι, 'why! that were a disgrace even for posterity to hear of.' Observe the δὲ 'in the apodosis.'

258. ἑορτὴ τοιοῦτο θεοῖο, sc. of Apollo (θεοῦ ἐπιστατοῦντος πῶ τόξῳ, as Eust. remarks). V. v. 156 and 276 sqq.

260. ἀτὰρ . . . ἰστάμεν. 'As for the axes [what harm] if we let them stand?' as we might say, 'suppose we let them stand.'

263. ἐπαρξάσθω δεπάεσσιν, i.e. begin by pouring a small quantity of wine into the cups for a libation (ὄφρα σπείσαντες κ.τ.λ.) The dat. δεπάεσσιν is governed by the preposition in the verb.

264. The libation was the regular beginning of a feast, but in this case it would have a special meaning, as if to atone for the profanation of Apollo's festival. On the morrow the trial was to be inaugurated by a sacrifice to the god of the bow.

271. ἐπιστέψαντο, simply 'filled up'; cf. β. 431, ἐπιστεφίας ὄναο. Curtius connects the word with Lat. *stipare*; certainly the idea of *encircling* or *crowning* does not strictly belong to it; στέφανος comes to mean a crown only through its original sense of 'that which completes' (a person's honour or adornment). Vergil's *vina coronant* (Aen. 1, 723) is perhaps an intentional variation of Homer's meaning, though suggested by these words.

278. ἐπεὶ καὶ. καὶ here applies to the whole sentence, not to τοῦτο only. 'I address myself particularly to Eurymachus and Antinous, as being your chiefs; also, on account of what Antinous said.'

τοῦτο ἔπος, sc. νῦν μὲν παῦσαι κ.τ.λ.

284. ἀκομιστή. Cf. χ. 374, κακοεργίης; ω. 251, δεργίης.

285. ὑπερφιάλως, *excessively* = ὑπερφυῶς here in sense as well as in etymology.

289. 'Are you not content, that you feast at ease in our lordly company?'

294. χαυδὸν (χαίνω), with open mouth, *greedily*.

298. κάκ' ἔραξε. According to the story, the Centaur tried to carry off Hippodamia, the bride of Pirithous, from the marriage feast.

302. δασίφρονι seems to stand, as Buttmann asserts, for δασίφρονι, so that the word would carry on the sense of δασθεῖς — ἀτην.

306. ἐπητύος, *kindness*, a ἀπαξ εἰρημένον. The formation seems anomalous (v. on l. 112), and Aristarchus' reading ἐπητέος (from adj. ἐπητής) is perhaps to be preferred: 'you will meet with no *kind friend*.'

308. Ἐχερον. This mysterious personage was by one account king of Epirus, by another a ruler of the Sikels, who was in the habit of putting to death with tortures all strangers whom he laid hands on; and he had carried the art of torture to such perfection, that criminals were sent him for punishment from great distances. There may be in this story a reminiscence of some early practice of abandoning the victims of justice or jealousy on a barbarian coast, in which case circumstantial tales about their fate would be sure to arise. The name might be translated 'King Grip' (Ἐχερος from ἔχω).

310. κουροτέρους. It is doubtful whether this word, comparative in form (v. on l. 146), has a comparative meaning.

312. ἀτέμειν, to *deprive* (of their just rights).

322. ἀξέσθαι, *will wed*; the full phrase is given l. 316: οἰκάδε ἀξέσθαι. V. on l. 214.

323. αἰσχυρόμενοι. The participle introduces the *reason* for their conduct; the anacoluthon is natural enough.

333. τί δ' ἐλέγχεα ταῦτα τίθεσθαι. The sense is 'why be ashamed of such a small matter, when your whole life here is a disgrace to you?' After all, she adds, it would be no disgrace to be beaten by so sturdy a beggar.

335. πατρὸς—ἀγαθοῦ. In ξ. 199 *sqq.* Odysseus had called himself the son of Castor, a Cretan prince.

343. πεπνυμένος. One would be tempted to give this epithet the meaning of *spirited* rather than *prudent* in some cases,

especially where it is applied to Telemachus ; see below, l. 355, where his rather violent speech is called *πεπνύμενος*. The etymology, too, of the word (conn. with *πνέω*) would justify this interpretation.

344. 'As for the bow, none of the Achæans has better right than I to give or refuse it to whomsoever I will.'

348. αἶ κ' ἐθέλωμι . . φέρεσθαι. 'If I should choose even to give the bow to the stranger once for all to carry away,' i.e. make him a present of it.

350-353 = α. 356-359, where we have *μῦθος* for *τόξον*. In that place the lines are probably an interpolation : 354-358 = α. 360-364.

350. οἶκον, sc. the *γυναικωνῆτις*.

359. The swinherd acts upon Odysseus' orders in l. 234 *αἴη*.

363. *πλαγκτέ*, *madman*; but Ameis and Mr. Merry translate, without metaphor, *truant*, *loiterer*.

364. οὗτος, sc. *κύνας*.

369. ἄττα. *προσφώνησις νεωτέρου πρὸς πρεσβύτερον ἢ τροφέα*. Apoll. s. v.

376. The spectacle of Telemachus' passion, seeming to the suitors so aimless and exaggerated, restores their good humour.

381. Eumæus does not know that Euryclea is in the secret of Odysseus' return, and therefore gives the order in the name of Telemachus.

390. δῆλον . . βύβλινον, a cable of *byblus*, such as those used in the construction of Xerxes' bridge over the Hellespont (Hdt. 7, 36).

*ἀμφιέλισσης*, *curving*, *curved on both sides*, a constant Homeric epithet of a ship. For the form cf. *Κίλισσα*, fem. of *Κίλιξ*.

395. κέρα, v. on l. 138. There was an old reading *κεράϊνες*, 'horn-worms.'

397. *θηητήρ*, *an admirer*. The sense is not improved by reading *θηρητήρ*, with Bekker and some MSS. ; and, as Laroche points out, *θηρητήρ*, as the commoner word, is less likely to be right.

*ἐπικλοπος τόξων*, *a judge of bows*. *Ἐπικλοπος* means simply

'cunning,' as in λ. 364, ν. 291, or, with a gen., cunning or skilled in a particular thing, as here and in ξ. 281, ἐπικλοπος μύθων.

399. ὥς . . νωμᾷ, 'from the way he handles it': cf. χ. 217.

400. ἔμπαῖος, in ν. 379, ἔμπαῖον.

402. 'I would indeed the rogue might meet with such luck (only) as he shall have power to bend the bow.' The speaker does not believe that Odysseus can bend the bow, but fears he may somehow impose upon the suitors to his advantage. The position of οὗτος is remarkable. Cf. χ. 169.

407. ἐτάνυσσε, tightens: the peg (κόλλοψ) of the lyre is the analogue of the κορώνη of the bow.

408. ἀμφοτέρωθεν, at both ends.

411. καλόν, clear, true, showing the soundness of the string.

412. χρῶς, their colour.

419. ἐπὶ πῆχει ἔλων, 'taking (and placing) it upon the middle of the bow.' The πῆχυς is now commonly explained to mean the place where the two horns are joined together (ν. on l. 138); but the ancient authorities are doubtful whether it means this or the string of the bow. It might well mean the centre of the string, where an 'elbow' is formed when the bow is drawn. In A. 375, N. 583, an archer is said in shooting τόξου πῆχυν ἀνέλκειν, which might mean either to draw or to bend the bow, according to our explanation of πῆχυν, though the expression ἀνέλκειν seems decidedly to be more applicable to the string.

γλυφίδας, the notches of the arrow, i.e. the notch which received the string with those in which the feathers were fitted.

421. πελέκεων . . στείλειῃς. 'And he did not fail to graze the handle-top of all the axes;' for στείλειῃ (the handle, στείλειον), ν. Appendix. With πρώτης στείλειῃς, cf. ἐπὶ πρώτῃσι θύρῃσιν, χ. 250, and ἀντὶγ' ὑπο πρώτην, γ. 275, 'the edge of the rim.'

422. θύραζε, Lat. foras, 'to the outside,' i.e. clear of the axes; cf. II. 408, where a man pulls up a fish ἐκ πόντοιο θύραζε.

427. οὐχ ὥς, i.e. οὐχ οὕτως ἀσθενες ὥς. For the ellipse, cf. ω. 199.

428. δόρπον. Cf. ν. 390 σῆη: Δείπνον μὲν γὰρ τοί γε γελῶντες

τετύκοντο Ἰδύ τε καὶ μενοεικές, ἐπεὶ μάλα πόλλ' ἱέρευσαν· Δόρπου δ' οὐκ ἂν πῶς ἀχαρίστερον ἄλλο γένοιτο Οἶον δὴ τάχ' ἐμελλε θεὰ καὶ καρτερὸς ἀνὴρ Θησέμεναι.

429. ἐν φάει, sc. earlier than usual. *V. v. 31 sqq.*, ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται . . 'Ἀσπασίως δ' ἄρα τῇ κατέδυ φάος ἡέλοιο.

ἐψιάσθαι, from ἐψία, explained by Hesychius as = ὁμιλία ἀπὸ τοῦ ἐπείσθαι. But the word seems rather to be connected with ψάω (cf. ἐστία) with the idea of 'wearing' or 'passing' (time), whence ἐψιάσθαι will = *to pass the time*. We have also ψιά = ἐψία, and ψιάζειν = ἐψιάσθαι.

431. Join ἐπι—νεῦσεν.

434. κεκορυθμένος, here simply *equipped*, as frequently; Telemachus had no *defensive* armour, a want which is supplied later, *v. χ. 101 sqq.*

## BOOK X., XXII.

1. Plato, *Ion*. 535 B., expresses some enthusiasm on the fine picture presented in these opening lines: Socrates says, addressing Ion, τὸν Ὀδυσσεῖα ὅταν ἐπὶ τὸν οὐδὸν ἐφαλλόμενον ᾄδῃς, ἐκφανῇ γενόμενον τοῖς μνηστῆρσι καὶ ἐκχέοντα τοὺς οἰστοὺς πρὸ τῶν ποδῶν . . . τότε πότερον ἐμφρὼν εἴ ἢ ἔξω σαιτοῦ γίγναι καὶ παρὰ τοῖς πράγμασιν οἴεται σου εἶναι ἢ ψύχη οἷς λέγεις ἐνθουσιάζουσα;

3. ταχέας, an *epitheton ornans*.

5. ἀάατος, *harmless* (*v. on φ. 91*). The 'harmless contest' is here forcibly contrasted with the slaughter that follows.

7. εἶσομαι, αἶ κε τε τύχωμι, 'I will see if I hit (the mark).' Some take εἶσομαι here from εἶμι, as εἶσατο in l. 89; but the expression would hardly be applicable to shooting at a mark.

9. ἄλεισον. From this incident is said to have arisen the proverb, Πολλὰ μέταξυ πέλει κύλικος καὶ χείλεος ἀκρου. "Ἀλεισον (α, λείος) is an embossed cup.

12. μέμβλετο = (ἐ)μεμ(ἐ)λετο.

τίς . . θάνατόν; 'Who would think in a company of banqueters that one man among many, even though he were very strong, would devise death for him?'

15. ἐπισχόμενος, *aiming at him*. The act would be more usual, as in Pind. Ol. 2, 160, ἔπεχε σκόπῳ τόξον, cf. below l. 75 of a charge ἐπ' αὐτῷ πάντες ἔχωμεν.

17. ἐτέρωσε, apparently = the opposite way to the cup; he fell *backwards*, as is shown by l. 20.

δέπας, the more general word used for the ἀλίσσον of l. 9.

18. αὐλός, a *sprout*: cf. Soph. Ajax. 1411, Ἐτι γὰρ θερμαὶ σὺριγγες ἄνω Φυσῶσι μέλαν μένος.

19. τράπεζαν, v. on l. 74.

25. The arms had been removed from the walls by the providence of Odysseus. See τ. 1-34.

27. κακῶς, *to thy hurt*, as explained by the following sentence.

28. νῦν . . δλεθρος. 'Now is utter ruin certain for thee.' So ν. 773, ε. 305. αἰπὺς δλεθρος is not *praeceps ruina* (cf. Hesiod's expression, αἰπὺν δόλον, Op. 38), but rather *towering, overwhelming* destruction; the metaphor is not of a man falling from a cliff, but of the cliff falling on the man.

31. ἴσκειν ἕκαστος ἀνὴρ. Eust. tells us that 'the ancients' repudiated this whole passage (27-43) on two grounds—(1) because it would be 'ridiculous for all to speak at once *like a tragic chorus*;' and (2) on account of the expression ἴσκειν ἕκ. ἀνὴρ instead of the usual ὦδε δέ τις εἶπεςκε. The Alexandrines in this passage, and in τ. 203, made ἴσκει = εἶπε, the sense in which they used the word in their own poetry (Ap. Rh. 1, 834, etc.) But in τ. 203, ἴσκει may well have its usual meaning 'to make like,' and here it can hardly mean 'said,' since there is no sense in saying, 'They used this (threatening) language, *since* they thought Odysseus' act was unintentional.' On the other hand, taking ἴσκει as = εἶκαζε, we must translate *made his conjectures, wondered*, and there is no other instance of this absolute use of the word. If we might venture on a correction, ἴσχειν (intrans.) would give us exactly the meaning we seem to want. First the suitors threaten Odysseus with instant death; then 'each man *paused*,' in order to give him the opportunity to explain himself.

ἐπεὶ ἦ . . ἐθέλοντα, 'since they said, surely he did not mean,' etc.

33. δλέθρου πείρατα, 'the *ends* of destruction = *utter destruction*, as in l. 323, νόστοιο τέλος, 'complete or safe return.' Mr.

Merry in his note on μ. 51 shows the connection between the two meanings of *πείρα*, *end* and *rope*.

36. *δτι*, *in that*. Odysseus concludes that the suitors did not expect him to come back, from their conduct in his absence.

42, 43 = Ζ. 506, 507, but the second line here seems to be interpolated from that passage.

47. *ἀτάσθαλα*, *v. on φ. 146*.

54. *ἐν μέρει*, 'within his portion,' *i.e.* 'justly'; his blood calls for no vengeance; cf. α. 35, where Aegisthus' conduct, being *ὑπὲρ μέρον*, involved subsequent punishment.

*λαῶν σῶν*. Eurymachus humbles himself and his fellows before Odysseus; the suitors were not *λαοί*, but *βασιλῆες*, Odysseus' 'rulers'; both words are emphatic, 'spare the people, thy people.'

55. *ἀρεσσάμενοι . . δσσά ἐκπέπονται*, 'making good all that has been consumed'; cf. Δ. 362, *ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν ἔλρηται*.

*κατὰ δῆμον*, as it were, 'by public subscription.'

57. *ἀμφίς*, *apart*. Each suitor was to pay his twenty beeves' worth.

*ἀγοντες*, *bringing* (in payment).

59. *ἰανθῇ*, so κ. 359, *ἰαίνετο δ' ὕδωρ*.

*πρὶν . . κεχολῶσθαι*. 'Before that (*i.e.* before you get satisfaction) there is nothing in your wrath to provoke our anger.'

63. *χείρας λήξαιμι*, so N. 424, *Ἰδομενεὺς δ' οὐ λήγε μένος μέγα*. The transitive use of the word is very rare.

67. *ἀλλά . . ὀλεθρον*. 'But I think certain of you will not escape overwhelming ruin.' *τινα*, ironical, as in γ. 226, *τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο*.

70. *ἀάπτους* (for which Aristarchus wrote *δέπτους*) is prob. connected with *ἔπω* (= *σέπω*), used in compounds as *ἀμφέπω*, etc., in the sense of *to be about* or *with*. Hence *ἀαπτοὶ χεῖρες* are hands 'that one cannot join issue with,' *irresistible*. The derivation from *ἀπτομαι* will hardly stand, since the compound should be *ἀναπτος*.

74. *φάσγανα*. The suitors were not absolutely without arms;

for in those times, as Thucydides (1, 6) says, *πᾶσα ἡ Ἑλλὰς ἐσιδηροφόρει . . καὶ ξυνήθη τὴν δλαιταν μεθ' ὀπλων ἐποιήσαντο*.

*ἀντίσχεσθε τραπέζας ἰῶν* = simply *ἀντα ἰῶν σχέςθε τραπέζας*. In composition *ἀντί* bears the sense of *ἀντα* as well as its own, though never when used as a proposition. The tables (cf. l. 19) were merely boards supported on trestles; each guest had his own assigned him.

75. *ἐπ' αὐτῷ πάντες ἔχωμεν*, the Eng. phrase 'have at him,' cf. l. 15.

76. *ἁθρόοι* (*ἁ* copul. *θρόος*) 'all together,' lit. 'with one voice.' *Ἀθρόοι*, the writing preferred by Aristarchus, appears to be an Atticism.

81. *ἁμαρτῇ*, *at the moment*. V. on φ. 189.

84. *περιφρήδης* (from *περί*, *ρέω*); Lat. *circumfusus* (as in Lucr. 1, 39).

85. *ἰδυθεὶς*, *bent double*, like a *withy*, *ἰτέα*, with which the word seems to be etymologically connected.

87. *θυμῷ ἀνιάζων*, 'in agony for his life': cf. Σ. 300, *κτεάτεσσιν ἀνιάζειν*, 'to be in trouble for one's possessions.' The present phrase is used Φ. 270 of Achilles in his struggle with the river.

89. *Ὀδυσῆος*, gen. governed by *ἀντίος*. Cf. O. 415, *Ἐκτωρ δ' ἀντ' Ἀλάντος εἰέσατο*.

90. *ἔρυντο*, pluperfect.

97. *ἢ ἑλάσειε . . τύψας*. The alternatives are *a thrust* (*φασγάνῳ δέξας*) and *a cut* (*προπρηνέει* [sc. *τῷ φασγάνῳ*] *τύψας*). Laroche and others read *προπρηνέα τύψαι*, i.e. 'strike him while he was stooping over the body'; but the reading is ill-supported, and the antithesis seems to require something more than *τύψαι* alone.

101. *δύο δοθρε*. The regular equipment for a single warrior, cf. l. 110.

104. *τῷ*, graphic, as though Telemachus pointed to him; 'yonder neatherd.'

106. 'Haste and fetch them, while I still have arrows to defend me.' *Οἶσε*, a *mixed* aor. form, like *προσεβήσεται* in φ. 5, and *δύσεται*, l. 113.



115. **δαίφρονα**. *V.* on *φ.* 16.

118. **ἀγχιστίνοι** (**ἀγχιστος**) 'in heaps.'

121. **ἐνώπια** are the faces of the walls forming the sides of the doorway; the epithet **παμφανόωντα** implies that they were of polished stone, or at least coated with smooth plaster. So the upper rooms are called **σιγαλόεντα** (l. 418).

**παμφανόωντα** is a nasalized form for **πα-φανόωντα**, formed by reduplication from **φαν-** (**φαίνω**). A verb **παμφαίνειν** also occurs.

126 *ση.* **ὀρσοθύρη** **δέ τις ἔσκειν κ.τ.λ.** This passage is vaguely imitated by Vergil, *Aen.* 2, 458 *sqq.*: *Limen erat caecaeque fores et pervius usus . . . postesque relictæ A tergo.* The **ὀρσοθύρη** appears to have been a side door leading from the **μέγαρον** into a passage (**λαύρη**) which passed along the outside of the wall of the **μέγαρον** (**ἀκρότατον παρ' οὐδόν**) and opened into the **πρόδομος**, through which the court might be reached. Thus much we learn directly from the ancient commentators, but we do not know how far *their* account may be conjectural, and our data do not allow us to draw up a plan of the house with any certainty. That the **ὀρσοθύρη** communicated eventually with the court is evident from l. 334, and it appears from the expression **ἀναβαίη** that the door was not on a level with the floor of the **μέγαρον**.

**ὀρσοθύρη** was connected by the ancients with **ὄρνυμι**, as either (1) a door which had to be *reached* by a leap, or (2) a door *opening* with a spring; it is now considered as = **ὀρροθύρη**, i.e. a *back-door*.

127. **οὐδός** means not only the *threshold*, but the *foundation* all round the hall, upon which the walls were built, and which was *exposed* only at the doorway.

128. **ἔχον**, 'closed it,' sc. the way into the **λαύρη**.

129. **φράζεσθαι**, 'to watch.' Eumaeus was posted, we may suppose, on the side of the hall in which the **ὀρσοθύρη** was.

130. **μία δ' . . ἑφορμή**, 'there was but one way to reach it,' this way being presumably a flight of steps, since the door was some distance from the ground.

132. **οὐκ ἂν δὴ τις . . ἀναβαίη**; a wheedling form of request; cf. ζ. 57, where Nausicaa says, **Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην**.

137. **αὐλῆς θύρετρα**, i.e. the doors of the **μέγαρον** opening into

the court, about which Odysseus and his friends stood. Their position gave them command of the narrow entrance (στόμα) of the λαύρη, where it opened into the πρόδομος.

143. ῥῶγας. The ῥῶγες seem to have been openings in the wall of the μέγαρον to give light to the stairs running up behind the wall to the upper rooms. Melanthius climbs up to the lowest of these, and so gains access to the θάλαμος, the door of which (l. 155) Telemachus had left open.

144, 145. Aristarchus repudiated these lines on account of the load Melanthius is made to carry; the simple explanation, that he fetched them by instalments, is perhaps justified by the imperf. ἀνέβαινε, while the aorists ἐξελε . . βῆ . . ἔδωκε summarise the results of his successive ascents.

149. μέγα δ' αὐτῷ φαίνεται ἔργον, 'and the thing troubled him,' lit. 'seemed serious': μέγας is frequently used of what is great not merely beyond one's expectation, but beyond one's desire.

156. τῶν δὲ σκοπὸς ἦεν ἀμείνων, 'but their watchman was better (than I)'; i.e. their watchman attended better to his business than I to mine. τῶν, sc. the suitors.

165. αἰδής, prob. connected with 'Αἰδης, 'the Devourer,' and hence 'pernicious.'

169. For the position of οὗτος cf. φ. 403.

173. ἀποστρέψαντε, *retorquentes*.

174. σανίδας δ' ἐκδῆσαι ὀπισθεν. The full expression would be σανίδων ἱμάντα ἐκδ. ; v. on φ. 46. The ὕστερον πρότερον here appears very violent, but probably ll. 175-177 are to be considered as an afterthought. Odysseus at first merely tells the herds to bind Melanthius hand and foot, 'cast him into the chamber and make fast the door upon him': then he adds some further directions to ensure the security of so important a prisoner. Duentzer rejects ll. 175-6 as an interpolation from l. 192 sq.

175. παρήναντε. As πείραρ has the two meanings of *rope* and *end*, so παρῶμαι means either to *tie* or to *complete*; the two meanings may be reconciled, because to tie the two ends of a rope together is, in a sense, to *complete* it. Here the rope was to be tied round Melanthius' body, the loose end passed over the beam, and made fast as soon as Melanthius was dragged to a sufficient height from the ground.

176. κλον' ἀν' ὑψηλήν. The pillar would support Melanthius as he was being dragged up to the roof, and prevent his body from swinging.

181. The two herds post themselves one on each side the door, so as to seize Melanthius directly he passes the threshold.

188. κουρίζ, *with a will* A ἀπαξ εἰρημένον, which Crates and the ancients generally interpreted as = νεανικῶς, while Aristarchus and others connected it with κούρα, making it = 'by the hair.' Crates is prob. right, since the word seems to be formed from the stem of the verb κουρίζω (v. *supra*, l. 185); cf. ὀδάξ (ὀδάκνω), ὀκλάξ (ὀκλάζω).

190. διαμπερές, 'the whole way,' i.e. as far as they could.

192 sq. = *mutatis mutandis*, 175, 176.

195. νύκτα φυλάξεις, 'you will watch the night through': νύκτα appears to be not an acc. of duration, but the object of the verb (as though Melanthius were to keep watch *υπο* the night), since φυλάσσειν can hardly be used intransitively as = 'to be awake.' Cf. ε. 465, δυσκηδέα νύκτα φυλάσσω.

196. μαλακῇ . . ὥς σέ ἔοικεν. In the episode of Melanthius' meeting with Odysseus, ρ. 212-260, we hear how Melanthius neglected his charge, while he feasted with the suitors, and displayed his finery (ἀγλαίας) about the town. It may be observed that in l. 195 Eumaeus gives him back his own words; Melanthius' contemptuous speech in ρ. 217 begins, Νῦν μὲν δὴ μάλα πάγχι κακὸς κακὸν ἡγηλάζει.

197. ἡριγένεια (sc. θεά) 'the morning-born,' generally an epithet of Ἥως, but used alone here and in ψ. 347.

198. ἡνίκ' ἀγινεῖς αἶγας, 'at the (usual) time of your driving the goats.'

ἀγινεῖς = ἀγεις. A similar formation is found in Lat., as *prodeunt* (Enn.) = *prodeunt*.

201. ἐς τεύχεα δύντε. They had been armed in l. 114; but it was needless, it seems, to mention that they took off their armour when they were securing Melanthius.

206. Mentor (β. 225) had been left by Odysseus, when he sailed for Troy, as his steward.

208. ἀρήν, *harm*, prob. = *Farήν*, conn. with βαρύς, and to be distinguished from ἀρή, a *prayer* or *curse*.

209. ὁμηλικίη more commonly = ὁμήλικες collectively, but is sometimes used of a single person, like γένος, γενεά.

217. ἐν δέ. An instance of the use of δέ in the apodosis: cf. φ. 255.

οἷα μενοινᾶς, 'for the nature of the deeds you are minded to do.' Cf. φ. 399.

219 sqq. 'But when we have despoiled you of your might with the sword, then all that thou hast in the house and in the field we will mingle with Odysseus' possessions,' i.e. for confiscation.

226 sqq. Athena reproves Odysseus, who was so forward in another man's quarrel, for his slackness in the defence of his own house.

231. πῶς . . . ὀλοφύρεαι ἄλκιμος εἶναι; Eustathius is worth quoting on this passage: δεινῶς, he says, καὶ δριμέως εἴρηται· ὥσει καὶ παῖς ὀνειδισθεῖη ὀλοφύρεσθαι φοιτᾶν ἐς διδασκάλου. The idea conveyed by ὀλοφύρεαι here is that of *making a fuss about* something that has to be done: cf. Achilles' speech to Polydorus, Φ. 106, 'Ἀλλὰ, φίλος, θάνα καὶ σύ· τίη ὀλοφυρέαι οὕτως; Κάτθανε καὶ Ἡάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.

233. πέπον is prob. neutral in meaning, = Att. ὦ μακάριε. In the pl., however, πέπονες (B. 235, N. 120) distinctly implies a reproach.

236. ἐτεραλκία = inclining to one side (to the exclusion of the other), *decisive*. But the writer s.v. in Ebeling's lexicon makes it mean 'inclining to *the other* side,' i.e. the side which one would not expect to win, the weaker. This sense is certainly applicable to most of the cases where the word is used, including Hdt. 8, 11; 9, 103, of victories of Greeks over Persians.

239. αἰθαλόεντος, *smoke-blackened*; or perhaps *gleaming*, in the light of the fire; v. on ω. 316.

240. ἄντην, *outwardly*: an adverbial accusative. In Lat. we have the subst. *antia*, in the sense of a *projection*, or *outstanding part* of a building.

248. ἀάπτους, v. on l. 70.

250. ἐπὶ πρώτῃσι θύρῃσιν, 'land by the door': for the expression cf. ο. 36, ἐπὶ πρῶτην ἀκτὴν ἀφίκηαι, 'directly you reach the shore,' and πρῶτης στείλειης, in φ. 412. The point of the phrase here is that it could be used only of a very small party.

253. βλήσθαι—ἀρεσθαι. Observe the change of mood. We may explain by joining closely 'Οδυσεῖα-βλήσθαι, 'the-being-hit-of-Odysseus,' and κῦδος-ἀρέσθαι, 'the-winning-of-glory,' and regarding the two compound expressions as objects to the verb.

256. τὰ δὲ πάντα, sc. ἀκοντισματα, to be supplied out of the verb.

261. δέ in *apodosis*, as in l. 217.

264. ἐπὶ, 'upon,' i.e. 'in addition to.'

269. ὀδᾶξ, a verbal adv. like Lat. *mordicus*: v. on l. 188.

ἄσπερον ὀδᾶς. 'The earthen floor of Odysseus' hall seems to claim by this epithet to be a part of the surface of the earth; unless we are to suppose that the words mean that the dying took between their teeth 'an intolerable deal' of soil.

273. τὰ δὲ πολλὰ . . . Ἀθήνη. The goddess wishes to keep up appearances by allowing Telemachus and Eumaeus to be slightly wounded: οὐ πω πάγχυ δίδου ἑτεραλκέα νίκην.

279. Ctesippus is described, v. 287 *sqq.*, as a wealthy prince of Same (Cephalenia).

290. τοῦτό τοι ἀντὶ ποδὸς ξεινήιον. These words passed into a proverb, as Eustathius tells us, = You are done by as you did. The allusion is to v. 299, where Ctesippus throws a goat's foot at Odysseus.

292. ἑλίκων. Of the many interpretations given to this word, the old one, 'with crumpled horns,' seems after all the best; although in μ. 348, 355, the same oxen are described as ὀρθόκραιραι and ἑλικες. But it must be observed that in the Hymn to Hermes Apollo's cattle are described in l. 192 as κεράεσσιν ἑλίκται, an expression about which there can be no doubt, and then in l. 220, as ὀρθόκραιραι; so that one would rather be inclined to question the meaning of the latter epithet. Possibly the ancients, who connected it with κάρα rather than κέρας, were in the right.

293. οὐτᾶ. A 2d aorist form; the theoretic present is οὐτημι.

299. Of the two similes which follow the first is a lively image of the crowding and terror of the suitors; the second, though applicable to both parties, is introduced principally to represent the onslaught made by Odysseus and his friends.

302. αλγυπιοί, *eagles* or *kites*; not *vultures*, which do not attack living creatures. Madame Dacier, on the strength of l. 306, χαίρουσι δέ τ' ἄνθρωποι ἀγρῇ, supposed the αλγυπιοί to be *trained hawks*; but we should expect from Homer a fuller account of the practice of hawking, which is not elsewhere mentioned in the poems.

304. The interpretation of this line has been confused by the ancients, who wished to give to νέφεα the sense of νεφέλας in later Greek, *i.e.* *nets, traps*. The ordinary rendering explains νέφεα πτώσσους as 'cowering away from the clouds'; but this seems a very forced and at the same time feeble expression for 'avoiding the open sky'; to say nothing of πτώσσειν being an intransitive verb. The passage might well be translated, 'They are scattered *in clouds* over the plain, cowering in fear.' Νέφεα (in apposition to τὰ) would be a most appropriate description of the flocks of small birds.

308. ἐπιστροφάδην. In effect the expression = 'at their ease.'

310. For Leiodcs, *v.* φ. 145 *sqq.*

313. γυναικῶν. The indignation of Odysseus at the wantonness of the women of the house is related, *v.* 6 *sqq.*

317. Leiodcs thinks that he at least is free from ἀτασθαλίας; but in φ. 146 it is said of him, ἀτασθαλίας δέ οἱ οἶψ' ἔχθραι ἔσαν.

322. ἀρῆμεναι, present tense, but with a frequentative sense; 'often, belike, thou prayest,' now and heretofore.

325. δυσηλεγεία (ἀλέγω), 'inconsiderate,' *pitiless*. The word is variously derived from ἀλγος or λέγω (*i.e.* as = δυσλεχεία), but there is no need to suppose that it differs in origin from ἀπ-ηλεγέως (l. 309). It might, however, mean 'ill-considerate' rather than 'inconsiderate,' *i.e.* too careful in looking after his victims.

329. φθεγγομένου. Verg. Aen. 10, 554: *Tum caput orantis nequiquam et multa parantis Dicere deturbat terrae.*

330. Τερπιάδης . . Φήμιος. Both the name and patronymic of the minstrel are of a professional character. A *locus classicus*

for this kind of nomenclature is to be found, *Θ.* 111-116, where the list of naval worthies reaches a ludicrous climax in the name of *Ἀναβησινέως*.

334. *ἐκδὺς μεγάροιο*, sc. by the *ὀρσοθύρη*; *v.* on l. 126.

335. *Ἐρκείου*. Zeus of the Homestead, whose altar stood in the outer court, distinguished by Eust. from Zeus of the Hearth (*Ἐφέστιος*).

347. *αὐτοδίδακτος* appears to mean one who sings his own compositions—is poet as well as singer: cf. the expression *διδάσκειν χόρον* of the poet furnishing the words to the performers who were to sing them.

348. *ἔοικα . . θεῷ*. 'I am fit to sing to thee, as to a god.' The divine bard has found a divine subject for his song; he seems to imply that his powers have been wasted in singing to the unappreciative suitors.

352. *μετὰ δαίτας*, 'after supper.' Cf. *φ.* 428: *Νῦν δ' ὦρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι Ἴν φάει, αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιάσθαι Μολπῇ καὶ φόρμιγγι*.

364. *βοῶς . . βοείην*. Laroche adopts the common reading *θοῶς*, but *βοῶς* has the best MSS. authority, and the redundant expression is quite in the Homeric manner. It occurs also *P.* 389, *Σ.* 582, *βοῶς μέγαλοιο βοείην*. Cf. *βοῶν ἐπιβουκόλος*.

368. *περισθενέων*, as it were, 'in the overflow of his strength.'

376. *πολύφημος*. This epithet is applied in *β.* 150 to the *ἀγόρα*, and by Pindar (*Isth.* 8, 58) to a *θρήνος* sung by many voices. In its application here to Phemius there seems to be a touch of good-natured sarcasm on his account of his own accomplishments in ll. 347-8.

379. The two are not fully reassured, and take up the position of suppliants at the altar in the court.

383. *πάντας . . πολλοὺς*. They were all dead; and 'all of them' came to a large number.

388. *τῶν μὲν*. The particle emphasizes that part of the simile which is *not* applicable. It was not the sun that killed the suitors.

391. *εἰ δ' ἄγε*, *v.* on *φ.* 217.

394. κινήσας. Telemachus rattles the door, which was fastened on the other side, to attract the nurse's attention.

408. ἔθυσεν *in co erat ut.*

ὀλολύξαι. ὀλολύζειν is properly used of the commendatory shout of praise to the god raised by the women at the conclusion of a prayer or sacrifice, as e.g. in γ. 450, δ. 767.

μέγα, v. on l. 149.

411 sqq. A most characteristic speech. 'Οσίη is the law regulating man's dealings with the gods, of which Odysseus is, throughout Greek legend, a typically careful observer.

418. νηλείτιδες, *guiltless* (ἀλιταίνω, ἀλείτης). The word occurs only in this formula (so in π. 317, τ. 498), and is variously written νηλητέες, νηλιτεῖς, νηλητεῖς, νηλίτιδες. Νηλείτιδες is justified by ἀλείτης (v. 121); the fem. form is analogous to νησιώτις (masc. νησιώτης).

423. δουλοσύνην. The common reading is δουλοσύνης, but the construction of ἀνέχεσθαι with the gen. is unexampled at least in Homer, and in places where it is found in Plato, the gen. may be considered as a genitive absolute, since the subst. is always in conjunction with a participle: v. Stallbaum on Rep. 2, p. 367 D.

427. σημαίνειν, abs. 'to act as a ruler.' σημ. ἐπὶ γυναίξί is commonly taken as = σημαίνειν γυναίξί, *imperitare mulieribus*; but, seeing that orders are given to the women as a matter of course in the Telemachus in φ. 381, it seems likely that the ruler's function here intended is that of *punishment*.

428. ἀναβᾶσ' ὑπερώια. The more strictly correct expression is that of α. 362, ψ. 364, εἰς ὑπερῶ' ἀναβᾶσα. ἀναβαίνειν ὑπ. means properly 'to go up *through* the upper chambers,' but it is used much as we speak of 'going up the country.' In σ. 206, ψ. 85, we have καταβαίνειν ὑπερώια used in the same manner = ἐξ ὑπερώων καταβαίνειν.

442. θόλου, explained by Schol. as 'a round building in which vessels for daily use were put aside.' The women were to be crowded into the space between this pantry and the wall of the courtyard, and there put to the sword.

ἀμύμονος, 'fair,' i.e. evenly built.

444. ἐκλελάθωντ'. So Laroche, following Hermann, against



the ἐκλελᾶθοντ' of the MSS. An optative after εἰς δ κε would be contrary to usage, but might be justified here on the ground that the clause is an afterthought, with a change of subject.

450. ἀλλήλοισιν ἐρείδουσai, 'piling them one upon another.' So they are described in ψ. 47, κείατ' ἐπ' ἀλλήλοισιν. The other reading ἀλλήλησιν would give the meaning 'supporting *themselves* (of the women in their fright) one upon another.'

σήμεινε, 'ordered their task,' cf. l. 427 above.

451. ἐπισπέρχων, 'pressing them to the work.'

456. ἐφόρειον, sc. τὰ ἀποξυόμενα.

462. καθαρῶ, *honourable*. Καθαρὸς μὲν ὁ διὰ ξίφους ἐδόκει θάνατος, μιὰρὸς δὲ ὁ ἀγχονιμαῖος, *Eust.* Telemachus improves on Odysseus' orders in l. 443.

466 *sqq.* Telemachus first makes the rope fast to one of the pillars of the θόλος, and passes it in a series of slip-knots round the necks of the women; so that when it is brought round the building and made taut at a sufficient height from the ground (ὕψος' ἐπεντανύσας), the women are lifted off their feet and left hanging.

469. The ἔρκος must be a kind of *choke-trap* contrived with cords.

473. δῆν is for δFήν, as may be seen from the quantity of μάλα.

474 *sqq.* There is no parallel in Homer to the barbarity of the punishment inflicted on Melanthius. It may be observed that it is in the punishment of *treason* (in the feudal sense) that the spirit of barbarity seems to be carried furthest and to survive longest.

481. θέιον . . κακῶν ἄκος. Sulphur was considered specially valuable in religion for purification. Cf. II. 228, where Achilles before a libation δέπας . . ἐκάθηρε θεείῳ.

482. μέγαρον, v. below on l. 494.

484. κατὰ δῶμα νέεσθαι. Fäsi translates 'in den Münnersaal kommen.' But (1) this would require rather πρὸς or πρὸ δῶμα, and (2) there is really very slender proof to show that δῶμα is ever used in the restricted sense of the 'men's apartments.' According to the ordinary meaning of κατὰ δῶμα, we should

translate, 'Bid all the women-servants *throughout the house* to come,' as in η. 103, πεντήκοντα δέ οἱ δῶμα κατὰ δῶμα γυναῖκες, κ. 349, αἱ οἱ δῶμα κατὰ δρήστειραι ἔασι.

494. μέγαρον καὶ δῶμα καὶ αὐλήν. Eustathius supposed μέγαρον to mean here the hall of the *women*: in this he has been followed by some modern edd. who then take δῶμα to be the hall of the *men*. But, as Fäsi remarks, there was no need to purify the women's hall, which was not the scene of slaughter; besides, μέγαρον, unless used in connection with women, seems always to mean the hall of the men. Δῶμα, again (v. above), seems too vague a word to restrict to any particular part of the building. The phrase may well mean 'the hall, the house, and the court,' the hall being *especially* mentioned, because it was the part of the house which needed purifying most: and so it alone is mentioned in l. 482. In the same way in Z. 316, where the house of Paris is described, θάλαμον καὶ δῶμα καὶ αὐλήν, the θάλαμος is especially mentioned, as being to Paris, or, at least, in that passage, the most important part of the house.

497. μεγάροιο. Here clearly the hall of the women is meant.

499. 'They kissed him, embracing his head and shoulders, and grasping his hands:' cf. φ. 224.

#### BOOK Ψ, XXIII.

1. καγχαλώσα, *laughing for joy*; Lat. *cachinnans*.

3. υπερικταίνοντο. This doubtful word Aristarchus explained as ἀγαν ἐπάλλοντο, προθυμουμένης μὲν αὐτῆς βαδίζειν ταχέως, μὴ δυναμένης δέ. We have to choose between υπερ-ικταίνοντο, i.e. ικταίνοντο beyond their wont, and υπ-ερικταίνοντο, i.e. ἐρικταίνοντο beneath her. Ἐρικταίνομαι might be connected with ἐρίζω, and we should translate 'struggled beneath her,' adopting the explanation of Aristarchus. Ἰκταίνομαι would be connected with ἰκω, or perhaps ἰκταρ, and υπερικταίνοντο would = 'sped very swiftly.'

7. ἦλθε . . καὶ οἶκον ἰκάνεται. A parallel to Aeschylus' famous tautology (v. Aristoph. Βατρ. 1126), in Choeph. 3, ἦκω γὰρ ἐς γῆν τῇδε καὶ κατέρχομαι. Ἦλθε expresses Odysseus' previous arrival in the island; οἶκον ἰκ. his actual presence in the house; ἰκάνεται here, as often, has a perf. sense.

9. κήδεσθον, *maile hainoc of*, v. on φ. 153.

13. 'And set the foolish in the way of prudence.' *ἐπέβησαν* is the causative 1st aor. In χ. 424, *ἀναιδείης ἐπέβησαν*, and below, l. 52, we have the intrans. 2d aor. in a similar connection.

14. *ἐβλαψαν*. The word seems to keep up the metaphor of the last line, 'checked thee,' sc. in the path of prudence in which Eurycleia had hitherto walked.

16. *παρὲξ*, 'outside' (truth and reason): cf. the fuller expression in δ. 347, *οὐκ ἂν ἔγωγε Ἄλλα παρὲξ εἴποιμι παρακλιδόν*.

19. *Κακοῖλιον*, cf. below, l. 97, *μῆτερ ἐμή, δύσμητερ*; Γ. 39, *Δύσπαρι*; σ. 72, *Ἴρος διρος*. The line = τ. 260.

24. *τοῦτό γε*, 'thus far,' i.e. as Schol. puts it, *τὸ μὴ μεθ' ὀβρεως ἀποπεμφθῆναι*.

26. 'In very truth Odysseus did return, and is come to his home, as I tell thee;—the stranger (was he), whom all men reviled in the house.'

35. *εἰ δ' ἄγε*, v. on φ. 217.

38. *οἱ δ' . . ἔμμνον*, an example of *parataxis*, 'though they remained in their numbers.'

42. *ἔχον*, *withheld us* (from going to see).

46. *κραταίπεδον οὐδας ἔχοντες*, 'having the hard ground for their portion.' *κραταίπεδον*, the earth inside the hall being beaten and pressed into a firm, hard floor. *ἔχοντες* = 'occupying.'

48 = χ. 402, but is manifestly out of place here, and is omitted in the best MSS. The object to *ἰδοῦσα* is of course the sight described in the foregoing lines.

52. *ὄφρα . . . ἦτορ*. 'That you twain may enter upon the path of joy, both of you in your heart.' The MSS. here all have *σφῶιν*, and so Laroche, who also reads *ἀμφοτέρων* with less authority. But unless we can think with Schol. that *ἐπιβήτορ* is syncopated for *ἐπιβήσετον* (causal), the nominative seems absolutely required by the order of the sentence, though *σφῶιν* can just be explained as a *dativus commodi* after *ἦτορ*. The mistake of writing *σφῶιν* for *σφῶι* would have been a very natural one to a transcriber who was troubled by the hiatus.

53. πέποιθε = πεπόνθατε. The stages of the contraction are πέπονθε, πέποθε, πέποστε (cf. πέπεισται for πέπειθται); finally the τ changes into its aspirate through the influence of the preceding σ, as in the case of ἦσθα, οἶσθα.

55. ἐφέστιος, here 'to his hearth,' ἐφ' ἐστίαν; whereas Ζεὺς ἐφέστιος is ὁ ἐφ' ἐστίας.

56. κακῶς δ' . . οἴκῳ. 'But for them that did him wrong, the suitors, he took vengeance on them all in his house.' τοὺς, demonstrative pronoun.

64. ἀγασσάμενος, 'in indignation at.' The word is used of wonder, combined either with admiration or, as here, dislike.

65, 66 = χ. 414 sq.

68. Join νόστον Ἀχαιῶδες, 'his return to Achaia'; cf. ε. 344, ἐπιμαλεῖ νόστου Γαίης Φαιήκων, where Mr. Merry quotes Eurip. I. T. 1066, ἡ γῆς πατρώας νόστος ἡ θανεῖν.

74. οὐλήν, in apposition to σῆμα.

75. τὴν . . φρασάμην. 'It I marked in washing him.' The recognition is described, τ. 392, νῖξε δ' ἄρ' ἄσπον λούσα ἀναχθ' ἐόν· αὐτίκα δ' ἔγνω Οὐλήν, κ.τ.λ.

78. ἐμέθεν περιδώσομαι αὐτῆς, 'I will stake my life,' cf. Ψ. 485, δεῦρδ' νυν ἡ τρίποδος περιδώμεθα ἡὲ λέβητος. In later Greek, with the preposition repeated, περὶ τῆς κεφαλῆς περιδόσθαι, Aristoph. Ἰππ. 788.

81. θεῶν . . δήνεα εἶρυσθαι, 'to keep watch upon the devices of the gods.' Penelope returns to her idea of l. 63, ἀλλὰ τις ἀθανάτων κτεῖνε μνηστήρας ἀγανούς. The scar she supposes some god had assumed to personate Odysseus. εἶρυσθαι is for εἰρύεσθαι (εἰρύομαι).

85. κατέβαιν' ὑπερώια. 'She began to go downstairs': v. on χ. 428.

89. 'Then she sat down before Odysseus in the light of the fire by the opposite wall,'—opposite, that is, to that near which Odysseus was. τοίχου, gen. with locative meaning; we have the same phrase, I. 218, Αὐτὸς δ' (Achilles) ἀντιὸν ἔθεν Ὀδυσσῆος θελοῖο τοίχου τοῦ ἐτέρου.

90. πρὸς κίονα, 'against a pillar,' i.e. with his back against it; the seats (θρόνοι) being without backs, the seat of the king

was placed against a pillar: cf. the description given by Nausicaa of her father Alcinous and his queen sitting with their thrones against the pillar in ζ. 305 *sqq.*

93. ἄνεω, 'in silence,' adv. from ἀνεως = ἀνα(F)ος, prob. from ἀνω. The adj. occurs in Homer always in nom. pl. ἀνεω, whence Aristarchus concluded that it was in all cases, as here, an adverb. Suidas quotes an instance of nom. sing. from an unknown poet.

94. 'Her gaze would now rest anxiously on his face, and then would fail to discern him, for the sorry garments he had on him.' ὄψει must be taken with both clauses.

95. ἀγνώσασκε, contracted from ἀγνοήσασκε.

97. ἀπηνία, *unfeeling*, prob. connected with Sansk. *anas*, 'face'; as it were, 'turning away one's face'; while προσήνης = 'inclining one's face,' *kind*.

101. ἀφιστάλη, perf. opt. There is another reading, ἀποστάλη.

102. ἔτεϊ ἐς, cf. φ. 208.

108. νῶι, emphatic, 'of ourselves.'

116. τὸν, demonstrative pronoun, 'she does not yet affirm that I am he.'

117. 'But let *us* (you—Telemachus—and I) take counsel how things may be best ordered.' A man, he proceeds, who is guilty of *one* man's blood generally has to flee the country: what must I do, who have slain so many? It may be observed that these lines go far to justify the existence of the 24th book. Odysseus' troubles are by no means over with the death of the suitors, and it was to be expected from the plan of the poem that 'the much-enduring man' should be left with a reasonable prospect of peace and quietness before him. V. below on l. 296.

119. ἀσσοσητήρες, *followers*. The word is ἀσοκγητήρ = Lat. *secutor*, with the copulative δ.

120. πηούς. The use of this word here shows that it means *relations* in the most general sense; but in its restricted use it is applied only to marriage connections. Cf. θ. 581, ἡ τις πηός ἀπέφθιτο . . . γαμβρός ἢ πενθερός.

121. ἔρμα πόλῃος ἀπέκταμεν. Politically, Odysseus' slaughter

of the suitors was the destruction of all the nobles of the country.

125. ἐπ' ἀνθρώπους, 'among men'; cf. ω. 201. The use seems to be an extension of the *distributive* use of ἐπ', in such phrases as δασσάμενοι ἐφ' ἡμέας, π. 385.

127 sq. = N. 785 sq., and are omitted here in the best MSS. The expression, ἐμμεμαῶτες ἄμ' ἐψόμεθα is quite out of place in this connection.

134. ἡμῖν ἡγείσθω . . ὀρχηθμοιο, 'let him lead for us the dance.' ἡμῖν must be taken rather as an *ethic* dative than as governed by ἡγείσθω; but the construction is not an uncommon one with ἡγείσθαι, though not elsewhere found in Homer. Cf. Pind. Pyth. 4, 248, πολλοῖσι δ' ἄγηναι σοφίας ἑτέροις.

136. ἡ οἱ περιναιετάουσι = ἡ τις ἐκείνων οἱ π.

137. εὐρύ, a regular epithet of κλέος, here rather *spreading* than already *widespread*.

139. ἄγρον . . ἡμέτερον, sc. the royal demesne, called properly τέμενος, as in ζ. 293 and elsewhere.

143. δπλισθεν, 'were decked for the dance,' sc. εἶμαθ' ἐλόμεναι, l. 132.

145. ἀμόμονος. This epithet, as applied to the dance, implies symmetry and perfection of time.

146. 'And the great house responsive sounded with the feet of men,' etc. τοῖσιν, sc. τοῖς ὀρχουμένοις, *ethic* dative.

150. σχετλίη, *hardy, shameless*, a meaning which is easily derived from the original one of 'hard,' 'enduring': cf. the two senses of τλῆναι, the word used in this passage, 'to endure,' 'to dare.'

151. εἰρυσθαι, 'to guard': cf. l. 82, where the word is used in a slightly different sense.

157-162 = ξ. 230-235; but here it is impossible to connect l. 157 with what goes before; so that we must either regard the lines as an interpolation, or suppose a line to have dropped out after l. 156. Or again, the original may have been μεῖζονα θεῖσα ἰδεῖν, which would easily be corrupted first into μεῖζονα θεῖσ' ἰδέειν, and afterwards assimilated to the passage in book ζ.

158. οὔλας, *thick*; the word is etymologically connected with our *wool*, Lat. *vellus*, and must be distinguished from two other words—(1) οὔλος = ὅλος, 'whole,' Lat. *salvus*; (2) = ὀλοός, with the meaning 'destructive,' or 'abominable.'

ὑακινθίνῃ ἀνθεὶ ὁμοίως, 'like the flower of the hyacinth,' i.e. in its glossy appearance.

166. περὶ, to be joined with γυναικῶν, 'beyond all women.'

167. ἀτέραμνον, 'inflexible,' from τέραμνος (a participial form like Lat. *vertumnus*), said to mean 'seethable.'

171. αὐτὸς, *alone*, as is seen from the following line.

173. It is not pride, Penelope says, nor indifference, nor yet bewilderment, that make her seem cold to her husband; it is that she cannot recognise in the man before her the Odysseus who left her twenty years back. The language is that of one whose perceptions are deadened by long endurance; but there is a touch of hopefulness in the use of the second person ἐησθα.

180. The εὐνή is described by its three parts: κῶμα, the floeces serving as a *mattress*; χλαίνας, the *blankets*; ῥήγεια, the *coverlet* of bright colours (σιγαλόεντα). Cf. v. 1 sqq, Αὐτὰρ δ' ἐν προδόμῳ εὐνάζετο δῖος Ὀδυσσεύς· Κάμ μὲν ἀδέψητον βοέην στόρεσ', αὐτὰρ ὑπερθε Κῶμα πόλλ' ὀίων, τοὺς ἱρεύεσκον Ἀχαιοί· Εὐρυνόμῃ δ' ἄρ' ἐπὶ χλαῖναν βάλε κοιμηθέντι, where Odysseus, being still the despised beggar, has no coverlet.

186. ῥηιδίως ἐθέλων, 'easily, at his will': ῥεῖα μάλ', ὥστε θεός, as it is expressed in Γ. 380.

188. μέγα σῆμα, 'a mighty monument.' Odysseus does not appear to be thinking so much of the bed as something by which he might prove his identity; he rather calls it a μέγα σῆμα as a reason why it should be so hard to move.

190. ἔρκεος ἐντὸς, 'within the enclosure,' i.e. inside the outer wall enclosing the whole premises (cf. φ. 238); Odysseus subsequently brought the spot within the actual house, by building his θάλαμος over it.

191. ἀκμηνὸς (ἀκμή, ἀκμάζω), *in its prime*; to be distinguished from ἀκμηνος, *fasting*, a word which occurs only in the sixth book of the Iliad. Aristarchus established the distinction in accent.

πάχετος. This word is variously explained—(1) as a shortened

form of the comp. *παχύτερος*; (2) as a neut. subst. = *πάχος*; (3) as an adj. = *παχύς*. Of these (1) seems monstrous; either (2) or (3) would suit this passage, but (3) seems preferable, since it would also suit—however awkwardly—the only other passage in Homer where the word occurs, *θ.* 187.

194. *κολλητὰς, πυκινῶς ἀραρυίας*, v. on *φ.* 137.

195. *κόμην*, the whole bushy head of the tree, upper branches and leaves together.

196. *προταμὼν*, Lat. *præcidens*, 'trimming,' by cutting away the rough outside of the trunk.

198. *τέτρηνα δὲ πάντα τετέτρω*, 'I bored it all about with the gimlet,' sc. for the insertion of the ornamental nails and studs of gold, etc., mentioned below in l. 200. This practice is most probably what is meant by the epithet *τρητός*, so often applied to beds.

199. *ἐκ δὲ τοῦ . . ἔξεον*, 'And starting thence I shaped out my bedstead.' *τοῦ* = *τοῦ κορμοῦ*. It is not necessary to suppose that any more supports were needed for the bedstead than the single olive trunk; considering the thickness which the trunk of the olive tree often attains (here emphasised—*πάχετος δ' ἦν ἦντε κίων*), and the way in which the branches are commonly thrown out near to the ground, it is quite possible that Odysseus may have cut out for himself a sort of cradle, consisting of the bole of the tree surrounded on all sides by the stumps of the branches, for only the upper boughs need be included in the word *κόμη*. It is probable that this is what he did, because it would be strange if Homer, generally so minute in his descriptions, should have omitted such important details as two or three bedposts (*ἐρμίνες*), and all the framework necessary to connect these with the olive stump. The bedding itself was of course laid, not upon the surface of this cradle, but upon the strapping (*ιμάντα βοός*) stretched from side to side.

201. *ἐν δ' ἐτάνυσσα . . φαεινόν*, 'And over it I stretched strapping of ox-hide bright with purple dye.' *ιμάντα* is either put for the whole series of straps necessary to support the bedding; or it may mean a single broad piece of hide stretched over the whole surface. Either interpretation is justified by the original sense of the word, *binding* (Sansk. *si*, 'to bind'). For *βοός* as the *hide* of the ox, cf. M. 105, *τυκτῆσι βδέσσιν*.

205. *τῆς δὲ . . ἀναγνούσῃ*, cf. K. 187, *ὥς τῶν ἡδυμος ὕπνος*



ἀπὸ βλεφάρουιν δλώλει Νύκτα φυλασσομένοισι κακὴν. Or, with the opposite arrangement, ι. 256, ἡμῶν δ' αὖτε κατεκλάσθη φίλον ἦτορ Δεισάντων.

209. σκύζεν, 'be wroth': σκύζομαι = σκυδγομαι, as is seen in the form σκυδμάλνειν, and is thus connected with σκυθρός, and prob. σκύνιον (σκύδνιον), *supercilium*; hence its meaning, *to frown*.

210. The sentence παρ' ἀλλήλοισι . . ἰκέσθαι is the object of the verb, νῶιν a *dativus incommodi*; the gods 'envied us our enjoying youth together, and reaching together the threshold of old age.'

213. νειμήσσα adds the idea of *righteous* indignation, which is not contained in χῶεο.

214. ὦδε, sc. as I do now.

218-24. These lines were rejected by the Alexandrines, ὡς σκάζοντες κατὰ τὸν νοῦν. The connection in thought intended seems to be: Helen would never have gone off with Paris if she had known that her doing so would involve the whole Achæan nation in a war to bring her back; so you may suppose that I (περίφρων Πηνελόπεια) should never have accepted another husband for fear of like consequences. But this rather implies that she would have done so without this fear before her eyes.

223. τὴν δὲ . . πένθος, 'But she did not first lay to heart the doom of her guilt,—that grievous doom, whence first came sorrow to us also.' The ἀτη is the whole train of evil consequences, the siege and capture of Troy, resulting from Helen's original crime, and which she ought to have anticipated.

πρόσθεν, sc. before her flight with Paris.

228. Ἀκτορίς, the patronymic of Eurynome mentioned below, ll. 289, 293.

ἔτι δεῦρο κιούσῃ, 'when I was still about coming hither,' i.e. still with my father, but on the point of setting out.

230. ἀπηνέα, v. on l. 97. Penelope, half in jest, recalls the epithet her son had attached to her.

235. πηγῇ (πήγνυμι), a firm, *full*, or *unbroken* wave. In the following two lines the poet is carried by his simile beyond the point where it ceases to be applicable.

237. *τέτροφεν*, *thickens*; cf. *ι.* 246, *θρέψας*, of the Cyclops *curdling* the milk.

243. *περάτη* (*περάω*; ? Lat. *porta*), *passage* or *gate*; here the gate by which the night and day pass in turn to the under world. The word is used both for the *west*, as here, and also for the *east*, by later poets.

*δολιχὴν* is, of course, proleptic.

246. Phaethon here appears as one of the *horses* of Eos; Hesiod raises him to the dignity of her *son*; and in the later legend he is the son of the Sun himself.

248. *ὦ γύναι, οὐ γάρ κ.τ.λ.* For the *form* of the sentence, cf. κ. 174, *ὦ φίλοι, οὐ γάρ πω κατεδυσόμεθα . . εἰς Ἄλδαο δόμους . . Ἄλλ' ἄγετε.* But here there is an anacoluthon; for the natural conclusion would be, 'come, let us consider what we shall do;'; but Odysseus is weary, and ends *ἀλλ' ἔρχευ, λέκτρονδε ἵομεν.*

251. *ψυχὴ μαντεύσατο Τειρεσίαο κ.τ.λ.* Odysseus' descent to Hades is the subject of Book λ. The prophecy of Teiresias, given below, ll. 267-284=almost word for word λ. 121-137.

260. *ἀλλ' ἐπεὶ . . θυμῷ.* 'But since you have thought of it, and heaven has put it into your heart.' For the use of *φράζομαι* cf. *φρασάμην*, l. 75.

267 *sqq.* The wrath of Poseidon, invoked upon Odysseus by Polyphemus (*ι.* 526-535), is still unappeased, and an appropriate penance is enjoined on the hero for his offence; he is to be the apostle of Poseidon's divinity to the inland people, who know nothing of the sea.

273. *σημα*, a sign by which Odysseus might be sure of the people's ignorance of the sea. He would meet a man who would mistake the oar which he carried for a winnowing-fan (*ἀθηρηλοιγόν*).

278. *ἀρνειὸν, ταῦρον, κάπρον.* So λ. 131. There is no other mention in Homer of this form of sacrifice, which is the later Greek *τριτύα*, the Roman *suovetaurilia*.

281. The prophecy of 'a death from the sea' was fulfilled, according to the legend, by the hand of Telegonus, Odysseus' own son by Circe: in search of his father he landed on the coast of Ithaca, and killed him unawares with the prick of a fish (*τρύγων*), which he had used for lack of metal to point his

spear. There was an old reading *ἐξαιος* = 'far from the sea' (adj.)

282. ἀβληχρὸς μάλα τοῖος, cf. Ψ. 247, ἐπικέα τοῖον; γ. 821, μέγα τοῖον; and our use of *so* and *such* to emphasize an epithet.

288. ἀρημένον. This word seems best considered as = *FeFārhēmenos*, and connected with βάρος, 'grown heavy.' Cf. ζ. 2, ὑπνῷ καὶ καμάτῳ ἀρημένος.

290. ὑπολαμπομενάων. The preposition adds to the verb the notion of *subordination*: the torches seem to give their light to assist the action.

291. ἐγκονέουσai. Benfey is probably right in connecting this word with Lat. *an-cus*, *anc-illa*, *ex-anc-lare*; for the termination cf. *διάκ-ονος*. (Buttm. Lexil. s. v. *διακτωρ*.)

296. λέκτροιο παλαιοῦ θεσμὸν This expression is translated by A. Sabinus, Ulyss. to Penelope, 130 *sqq.*, 'precor ut properet ille venire dies, *Antiqui* renovet qui *lactus foedera lecti*, Et tandem incipias coniugo, care, frui.'

Aristarchus and Aristophanes, as Eustathius tells us, made the Odyssey end with this line, 'considering the remainder as spurious. But,' he continues with some indignation, 'great critics as they are, they reject some of the most natural incidents, . . . such as the recapitulation (ll. 310-341) . . . and the recognition of Odysseus by Laertes,' etc. Cf. on l. 117.

303. ἀδελφον, v. on χ. 165.

305. ἠφύσσετο οἶνος. For the change of voice, cf. ι. 45, Ἐνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα ἔσφαζον, where the *wine*, as here, is the subject, the *sheep* the object, of the verb.

306. ὅσα κήδε' ἔθηκεν Ἀνθρώποις. Cf. Odysseus' description of himself in ι. 19 as *ὅς πᾶσι δόλοισιν Ἀνθρώποισι μέλω*.

310-333 recapitulate the narrative told by Odysseus to Alcinous, Books ι.-μ. The story of his arrival and reception in the country of the Phæacians is the subject of Books ε.-θ.

318. Τηλέπυλον. The word is commonly explained to mean that the gates of the city were far apart; but it is simpler to interpret it as 'the city of the far-off gate,'—the gate, that is, by which the sun enters the under world; for it was there (ἐν περάτῃ), that the city seems, according to the description in κ. 82-86, to have been placed.

319. οἱ. The antecedent to the relative must be supplied from the adj. Λαιστρυγονίην. 'Telepylus of the Laestrygonians, who,' etc.

320. This line, omitted by most MSS., is inconsistent with the narrative, κ. 118-132; for the crew of Odysseus' ship escaped with him.

326. Σειρήνων ἀδινάων, 'the *restless*' or '*busy* Sirens;' restless, that is, in singing. The ordinary meaning of the word is *thronging, abundant* (ἀδῆν): the connection between the two ideas is well shown by the Eng. *swarm*, as compared with Germ. *schwärmen, schwärmerei (enthusiasm)*. There were but two Sirens (μ. 52), so that the epithet cannot here apply to their number.

339. περὶ κήρι. περὶ must be taken as an adverb in this phrase (= *greatly*), though it is accentuated as if it were a preposition. The accent is no doubt due to the juxtaposition being mistaken for grammatical connection.

342. δεύτερος, *last*: superl. of δεύτερος, used in the purely temporal sense, 'later;' Ψ. 247, οἱ κεν ἐμεῖο Δεύτεροι ἐν νήεσσι πολυκλήσι λίπησθε; and X. 206, ὁ δὲ δεύτερος ἔλθοι, 'too late.'

347. ἡριγένειαν. Cf. χ. 197.

357. ληίσσομαι. Thuc. 1, 8 . . Οἱ γὰρ Ἕλληνες τὸ πάλαι . . προσπίπτοντες πόλεσιν ἀπειχίστοις καὶ κατὰ κώμας οἰκουμέναις, ἡρπαζον καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο, οὐκ ἔχοντός πω αἰσχύνῃν τούτου τοῦ ἔργου, φέροντος δὲ τι καὶ δόξης μᾶλλον. And so Achilles speaks of plunder as the natural method of acquiring cattle in I. 46, Ληιστοὶ μὲν γὰρ τε βόες καὶ ἱφία μῆλα, κτητοὶ δὲ τρίποδες κ.τ.λ.

359. πολυδένδριον ἄγρδν. See above, l. 139.

360. μοι, *othic dative*.

365. μηδέ . . προτιόσσεο, sc. lest her countenance should betray her knowledge of what had happened.

372. νυκτὶ κατακρύψασα, as in Verg. *Æn.* i. 411, 'Venus obscuro gradientes aëre saepsit.'

## BOOK Ω. XXIV.

1. **Κυλλήνιος**, from the mountain Cyllene, in Arcadia, where Hermes was born.

**ἑκαλάτο**. The unquiet ghosts were no doubt hovering over the bodies of the slain. But elsewhere in Homer souls need no conductor to guide them to the under world; and the fact that this office is here attributed to Hermes is one reason assigned for supposing this **Νέκυνια δευτέρα** to be an interpolation.

2. **ράβδον**, described in the same words ε. 48.

6. **θεσπεσίω**, *ceris*. 'Haec loca capripedes Satyros Nymphasque tenere Finitimi fingunt.' The word is best derived from **θεός**, **ἔπω**; v. on **δαπτος**, χ. 70.

7. **ἐπεὶ κέ . . ἔχονται**. 'Whenever one of them falls from the chain (hanging) from the rock, where they cling to one another.' The clause **ἀνὰ τ' ἀλλήλησιν ἔχονται** explains the formation of the **ὄρμαθος**. It also adds something to the picture of confusion, reminding us that one bat detaching himself from the chain involves the fall of all those below him.

10. **ἀκάκητα**, *the Healer*, or *benignant*, an Aeolic nom. like **ἱπποτα**. This epithet of Hermes (cf. II. 185) and of Prometheus (in Hes. Theog. 614) is commonly derived from ἀ priv., **κακός**. But 'not harming' is a feeble negative epithet for either god or man: it is best, therefore, referred to **ἄκος**. This will agree well with the power ascribed above to his wand, **τῇ τ' ἀνδρῶν δμματα θέλγει**.

11. **πάρ δ' ἴσαν Ὀκεανοῦ . . ῥοάς**. So in Odysseus' narrative of his descent to Hades, λ. 21, **αὐτοὶ δὲ παρὰ ῥόον Ὀκεανοῖο ἦιομεν**.

**Λευκάδα πέτρην**. This is not the famous rock of Leucas, celebrated as the 'Lovers' Leap;' but the name may have been transferred thence to the under world, as in the case of the rivers Styx and Acheron. The Infernal Rock may perhaps be identified with that described in κ. 515, **πέτρη τε ξύνεσις τε δύο ποταμῶν ἐριδούπων**.

12. **ἡέλοιο πύλας**, the gates through which the setting sun passes, the **περάτη** of ψ. 243.

**δῆμον ὀνείρων**, 'the land of dreams,' whence the dreams are said to pass through the two gates of ivory and horn, τ. 562 *sqq.*

Their habitation is here placed near the gates of the sun, *i.e.* in the border land between the dead and the living.

13. ἀσφοδελόν, adj. = τὸν ἔχοντα ἀσφόδελον. The asphodel, growing in waste and swampy plains, is transplanted by the poet into Hades, to picture the dreariness which reigns there.

15-18 = λ. 467-470, εὖρον δὲ ψυχὴν being substituted for ἦλθε δ' ἐπὶ ψυχῇ.

19. καῖνον, sc. Achilles. Cf. λ. 483 *sqq.* Achilles is a king even among the dead.

20-22 = λ. 387-389.

24 *sqq.* It seems unnatural that this conversation between Achilles and Agamemnon should have taken place just at this time, seeing that they had been long together in Hades. The intention of the poet may possibly be to heighten the picture of the misery of the dead, by representing them as perpetually discussing their own deaths and funerals, always 'talking of graves, of worms, and epitaphs.'

24. Join περὶ—ἀνδρ' ἡρώων, 'above all heroes.'

28. καὶ σοὶ, 'to thee, great as thou wast.'

πρῶτι, *early*, πρὸ τοῦ δέοντος, as Schol. explains it.

30. τιμῆς . . ἧς περ ἀνασσε, 'such honour as thou hadst when thou wast king.' Some word like ἀπονήμενος must be supplied with ἦσπερ to complete the sense.

37. Ἄργεος. The 'Pelasgic Argos' (B. 681) in Thessaly. Achilles' home is meant: but Agamemnon could hardly use the name without a thought of that other Argos where he met his own death on his return.

39. σὺ δὲ . . ἱπποσυνάων = (with change of person) Π. 775 *sq.*, applied to Cebriones, Hector's charioteer.

46. Cf. the words of Pisistratus in δ. 197, Τοῦτό νυ καὶ γέρας οἶον οἰζυροῖσι βροτοῖσι Κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.

47. μήτηρ, sc. Thetis. ἀλίησιν, used for the Nereids, as in Σ. 432. Cf. ἀλίοιο γέροντος, below, l. 58.

55. μήτηρ . . ἔρχεται. 'It is his mother, she that cometh out of the sea with the immortal sea-nymphs.'

56. οὐ παιδὸς τεθν. ἀντιόωσα, 'doing honour to her dead son.' The expression seems to be an extension of the phrases ἀντιᾶν τάφου, γάμου, etc. Elsewhere ἀντιᾶν with gen. of a person = 'to meet in battle.'

58. ἄλλοιο γέροντος, here Nereus. In δ. 384 the same expression is used of Proteus.

60. Μοῦσαι . . ἐννέα πᾶσαι, 'the muses, nine in all : ' cf. χ. 424, τῶν δώδεκα πᾶσαι. The number of the muses is not elsewhere given in Homer ; and here the poet passes easily in l. 62 to the single muse. With the latter we may compare the vague use of θεός ('Providence,' or 'divine power').

62. τοῖον . . λῆγαι. 'In such sort did the muses' piercing song stir their heart.' ὑπώροπε, as in the phrase ὑφ' ἡμέρον ὤρσε γόοιο. The preposition seems to confine the action of the verb to the feelings of the persons affected ; so that ὑπώροπε is best taken at once in a transitive sense ; if it be intransitive, it must mean 'pealed in their ears.'

65. πολλὰ . . βοῦς. Cf. Ψ. 166-169. The funeral of Patroclus was further graced by the sacrifice of horses, dogs, and Trojan captives.

66. ἔλικας, v. on χ. 292.

67. ἐσθῆτι θεῶν, sc. the ἀμβροτα εἶματα of l. 59.

69. τεύχεσιν ἐρρώσαντο κ.τ.λ. 'ran in armour round the pyre.' For ἐρρώσαντο cf. ψ. 3. This ceremony was performed at the funeral of Patroclus by Achilles' own followers, the Myrmidons, Ψ. 13, οἱ δὲ τρεῖς περὶ νεκρὸν ἐύτριχας ἤλασαν ἵππους. Here the representatives of the entire host (ἥρωες Ἀχαιοί) honour the obsequies of Achilles by taking part in it. The Romans practised a similar rite at great military funerals (*decursio*).

71. ἤνυσεν, Lat. *confecit*.

73. οἶνω. In Ψ. 250 wine is used to quench the fire on the pile.

77. The bones of Patroclus had been only provisionally buried, waiting for the burial of his friends : v. Ψ. 244.

80. ἀμύμονα, cf. χ. 442 ; ψ. 144. Applied to the mound, the meaning would be 'symmetrical,' 'fair.'

81. ἱερὸς, a remarkable epithet. Eust. explains it, ὡς ὑπὲρ

ἀρετῆς τολμπεύσαντα τὸν δεκαετῇ ἐκεῖνον πόλεμον, i.e. the extraordinary endurance of the Greek host had gained for it a kind of reverence beyond what is commonly paid to mortals: cf. the humorous application of the word in Plato (Rep. 3, p. 398) to the poet, εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν αὐτός τε καὶ τὰ ποιήματα βουλόμενος ἐπιδείξασθαι, προσκυνοῖμεν αὖ αὐτὸν ὡς ἱερὸν καὶ θαυμαστὸν καὶ ἡδύν.

82. ἐπὶ . . πλατεῖ Ἑλλησπόντῳ, sc. where the Hellespont widens towards the Ægean, whether the actual opening is meant or the (comparatively) broad reach just within the promontory of Sigeum. This explanation, which is that of Eust. on H. 86, seems the most natural; it is just as we speak of *the broad Severn*, etc., meaning the river at its mouth.

83. ποντόφιν, strictly *ablative*.

85. αἰτήσασα θεούς, 'having begged them (i.e. the prizes) from the gods.'

87. τάφῳ . . ἀντεβόλησας, so λ. 416, φόνῳ ἀντ. The sense would be well given by our phrase 'to come in for' a funeral, etc. The genitive in this expression is more common: cf. δ. 547, τάφου; φ. 306, ἐπητύος.

88. ὅτε κέν . . ἀεθλα. Some, as Füssi, take ζώννυνται as subj., and read ἐπεντύνωνται. It is, however, possible to explain the indicative, comparing κ. 410 sqq., Ὡς δ' ὅτ' ἄν ἀγραιοὶ πόριες περὶ βοῦς ἀγελαίας ἔλθουσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται, Ἠᾶσαι ἅμα σκαίρουσιν ἐναντία, where, as Füssi remarks, σκαίρουσιν is absolved from its connection with ὅτ' ἄν by the intervening parenthesis ἐπὴν . . κορέσωνται. So here the parenthesis ἀποφθιμένου βασιλῆος, = ἐπὴν ἀποθάνῃ βασιλεύς, may justify the indicatives ζώννυνται, ἐπεντύνωνται.

95. αὐτὰρ . . ἦδος. 'But what part have I in this pleasure?' The pleasure, that is, of an honourable death and burial, the remembrance of which, according to Greek ideas, was perhaps the greatest pleasure which the dead were held capable of feeling.

ἐπεὶ πόλεμον τολύπευσα. Agamemnon contrasts his miserable end with the strong claims he had to a better fate: he had done so much, and gained nothing.

97. οὖλομένης, *accursed*. This intransitive rendering, given as an alternative by Apollonius and Hesych. s. v., suits the usage as well as the form of the word better than the ordinary



transitive interpretation. The writer in Ebeling's Lexicon says, 'οὐλόμενος proprie is est de quo dictum est δλοιο.' Cf. the use of *δνήμενος*, α. 33.

99. *διάκτορος*, 'the runner,' connected, according to Buttmann, with *διδάω* = *διώκω*; but in later times interpreted as from *διάγω*, *ὁ διάγων τοὺς νεκρούς* or *τὰς ἀγγελίας*.

*ἀργεῖφόντης* (an Aeolism for *ἀργεῖ-φάντης*) 'shining.' Alcman's use of the word (p. 35, *τυρὸν ἐτύρησας μέγαν ἀτρυφὸν ἀργεῖφόνταν*) seems to make necessary the abandonment of the traditional translation, 'slayer of Argus.' The structure of the word points the same way, since 'Argus-slayer' should be *ἀργοφόντης*, not *ἀργεῖφόντης*. At the same time the myth of Hermes slaying Argus is of undoubted antiquity: v. Max Müller, *Science of Lang.* II. xi. p. 518 *sqq.*

103. *Ἀμφιμέδοντα*, v. χ. 277.

107. *πάντες . . ἀρίστους*, 'All chosen men and companions in age; nor would one have made other choice in picking out the best men throughout the city.'

113. *μαχεούμενοι*. So λ. 403, *μαχεούμενον*; and in ρ. 471 we have *μαχεῖόμενος*. These forms appear to be simply a later manner of writing *μαχεόμενος* and *μαχέόμενος*, since in the old alphabet *ει* and *ου* were both expressed by the simple vowels *ε* and *ο*.

Comparing the passage λ. 399-403, we should probably take *μαχεούμενοι* here as a *nominativus pendens*, referring to the suitors: 'Or was it in fighting for a city and its women (that you fell)?'

118. *μηνὶ δ' ἐν οὐλῳ* κ.τ.λ. The first words are emphatic; the sense is, 'It took us a whole month to get across the sea,' the time occupied in persuading Odysseus to embark accounting for part of the month.

*οὐλῳ* = *δλῳ*. V. on ψ. 158.

119. *σπουδῇ*, 'with trouble' = *scarcely*. The word is commonly used in Homer in this sense, as *σχολῇ* in Attic. Cf. γ. 297, *σπουδῇ δ' ἤλυξαν δλεθρον*; ν. 279, *σπουδῇ δ' ἐς λιμένα προερέσσαμεν*.

*παρπεπιθόντες*. Homer knows nothing of the story of Odysseus' feigned madness, and the discovery of his imposture by Palamedes.

124. ἡμετέρου θανάτοιο κακὸν τέλος, 'the evil accomplishment,' i.e. 'the evil manner of our death.'

128-146 = β. 93-110, and in τ. 139 *sqq.* Penelope tells the story of the web in almost the same words.

129. ἱστὸν, here the *ισαγρ*, the threads of which were said *ἱστασθαι*, the loom being, like all ancient looms, upright. Cf. Ovid. Met. 4, 275, 'radio stantis percurrens stamina telae.' The epithet λεπτόν shows that some part of the fabric, not the loom itself, is meant.

135. τανηλεγέος. This word is most probably to be classed with ἀπηλεγής, δυσηλεγής, as a derivative of ἀλέγω (v. on δυσηλεγής, χ. 325). We should then translate, 'with far extended cares,' 'far-reaching': whether the epithet means that Death's care for his destined victims dates from far back in point of time, or (as seems more likely) that his cares reach to the ends of the earth.

140. ἐπὴν . . παραθείτο. It seems impossible to correct with Bekker to ἐπεί, against the overwhelming testimony of the MSS. For ἐπὴν with opt. cf. δ. 222, 'Ὅς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη, ὅθ' κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν; and T. 208; Ω. 227. It seems indeed to be the rule with Homer to use ἐπὴν, not ἐπεί, with the opt. after historic tenses in cases where ἐπὴν would have been used with the subj. after a primary tense.

147. εὖθ', cf. χ. 182.

159. τὸν, demonstrative; γινῶναι τὸν ἔοντα, 'to know that it was he': cf. ψ. 116, οὗ πῶ φησι τὸν εἶναι.

167. δ . . ἄνωγε. This is of course only a very natural conjecture; cf. φ. 1.

175. μὲν (sc. Odysseus), object of ἐποτρύνων, 'encouraging him': ἐκέλευσεν, sc. τόξον δόμεναι.

178 *sq.* Cf. χ. 1-16. Amphimedon in these few words recalls vividly his impressions of the fatal scene; the commanding attitude of Odysseus; his preparations, so meaningless to the suitors, until they were explained by the shot which struck down their chief.

ἐκχεύατ' διστοῦς, sc. αὐτοῦ πρόσθε ποδῶν, χ. 4.

179. δεινὸν παπταίνων. Cf. λ. 608, of the ghost of Heracles.

182. σφί, our onomios.

193. ἦ . . ἀκοιτιν. 'Αρετῇ, τουτέστιν εὐτυχίᾳ εὐδαιμονίᾳ, Eust. We may then either take σὺν ἀρετῇ as a phrase like σὺν θεῷ, σὺν τύχῃ. 'By the aid of great good fortune didst thou gain thy wife,' or (better) we may translate 'With great advantage (to thyself),' etc. For the sense of ἀρετῇ cf. T. 242, Ζεὺς ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε; and the use of ἀρετᾶω, θ. 329, οὐκ ἀρετᾶ κακὰ ἔργα.

194. ἀμύμονι. There is such good MSS. authority for reading here ἐχέφρονι as in l. 198, and ll. 197, 198 are so awkward and un-Homeric, that we might reasonably suspect the whole following passage, ll. 195-198, as an interpolation. The general sense would certainly run better if we could read without break:—

ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἀκοιτιν·  
ὥς ἀγαθαὶ φρένες ἦσαν ἐχέφρονι Πηνελοπείῃ,  
οὐχ ὥς Τυνδαρέου κόρη κακὰ μήσατο ἔργα κ.τ.λ.

The interpolated passage seems to have been constructed on a principle of antithesis quite foreign to the Homeric style. Thus κουρίδιον κτείνασα πόσιν, l. 200, is balanced by εὖ μέμνητο . . ἀνδρὸς κουριδίου, the στυγερὴ δοιδῆ by the δοιδὴν χαρίεσσαν of l. 198.

198. Join χαρίεσσαν . . Πηνελοπείῃ '(a song) to delight Penelope,' i.e. in her praise.

199. οὐχ ὥς. Cf. φ. 427, ἔτι μοι μένος ἔμπεδόν ἐστίν, Οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνουνται.

201. ἐπ' ἀνθρώπους, v. on ψ. 125.

202 = λ. 434 ; ο. 422.

204. ἴστεῶτ', dual, with a plural subst., as frequently.

205. οἱ δέ, Odysseus and his party; the narrative is here resumed from the last book.

207. κτεάτισσεν appears to mean here 'made a possession,' 'settled,' since ἐπεὶ μάλα πολλὰ μόγησεν can hardly refer to anything but the labour bestowed on the cultivation of the land. The rocky soil of Ithaca would require much labour before it could be called 'a possession' at all.

208. κλίσιον, a word of uncertain meaning, most probably =

'a lean-to' (conn. with κλίνω), running round the actual house. Κλίσιον is a ἀπαξ εἰρημένον, for the Attic word (Dem. Cor. 40, etc.) is κλίσιον, *taberna*.

210. δμῶες ἀναγκαῖοι, *bondmen*. These would probably be captives taken in war, and reduced to slavery, as opposed to native serfs, θῆτες, the amount of whose services would be limited by custom.

215. συν . . ὅς τις ἀριστος, in apposition to δεῖπνον.

224. αἰμασιὰς λέγοντες. Cf. σ. 359, αἰμασιὰς τε λέγειν καὶ δένδρεα μακρὰ φυτεύειν. The αἰμασιαί are the stones used to make the αἰμασιὰ = 'a dry wall.'

225. γέρων, sc. Dolius.

229. γραπτύς, *scratches*; a verbal subst. from γράφω, like τανυστύς, φ. 112.

231. πένθος ἀέξων. In ρ. 489 the phrase πένθος ἀέξειν is evidently used of 'fostering,' or 'cherishing one's grief,' and so we must take it here. Laertes is supposed to cherish his sorrow by wearing an appropriately wretched dress.

235. μερμήριξε . . κύσσαι . . ἥ . . ἐξερέοιτο, a combination of the two constructions of μερμηρίζειν; with iuf., to hesitate *about* doing a thing; and with ἥ . . ἥ . . , to hesitate *between* two alternatives.

238. ἕκαστα . . περήσαιο corresponds exactly to ἕκαστα εἰπεῖν above.

240. κερτομύοις. Eust. on Ω. 647 gives an interpretation of this word which exactly suits the present passage; 'κερτομεῖν,' he says, 'implies, not an insolent or abusive roughness of speech, but a severity deterrent of falsehood.'

242. κατέχων = κάτω ἔχων. The word is not elsewhere used in this simple sense.

245. εὖ τοι κομιδὴ ἔχει. It seems most natural to understand δρχατον after ἔχει, since this sentence corresponds to αὐτόν σε . . ἔχει below. It is possible that the original text here was εὖ τοι κομιδὴ F' ἔχει (F' = Fέ, ξ, sc. the garden), as in Ω. 154, ὅς F' ἀξει for ὅς F' ἀξει, where the loss of the digamma has caused the loss of a word in the text.

248. μή . . ἐνθεο. Cf. Δ. 410, τῷ μή μοι πατέρας ποθ' ὁμοίῃ

*ἐνθεο τιμῇ*, and in Att. Greek, Ar. Θεσμ. 870, *μὴ ψεύσῃς, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος*. This exceptional construction is, however, very rare, and it must be observed that the aor. form *θέε* is the only middle imperative of *τίθημι* used in Homer.

251. *ἀργίης*, like *ἀκομιστή*, φ. 284. Homer has only *ἀργός*, *ἀργίη*, never the contracted forms *ἀργός*, *ἀργία*.

255. *εὐδόμεναι* follows *τοιούτῃ*, 'such an one as to sleep.'

259. *εἰ ἐπεὶν γ' Ἴθ. τῆνδ' ἰκόμεθα*, 'If it is truly Ithaca, this land we are come to'; cf. l. 55, *μήτηρ ἐξ ἀλός ἦδε . . ἔρχεται*.

260. *οὔτος*, a graphic touch, giving an air of truth to Odysseus' story.

261. *οὐ τόλμησας*, 'he had not the patience.'

262. *εἰπὲν ἦδ' ἐπακοῦσαι*. There is no *ὑστερον πρότερον* here; the man is supposed to have told Odysseus the bare fact that the island was Ithaca, and to have gone off without waiting for further questions; *ἐρείωνον* is 'I was going on to ask.'

267. *ἡμέτερον*, sc. *δῶμα*, as frequently in Homer; so β. 55, *εἰς ἡμέτερον πωλεύμενοι*.

272. *ἐνδυκέως*. Curtius' etymology, connecting this word with Lat. *dec-eo*, *dec-enter*, gives the most appropriate sense, 'becomingly,' 'fittingly.' In this case *ἐνδυκέως* would be an Aeolism for *ἐνδοκέως* (*δοκέω*).

276. *ἀπλοῖδας*, *single*, i.e. too small to be folded double for use.

286. *ἦ γὰρ . . ὑπάρξῃ*, 'for that is the right of him who has made the beginning,' i.e. in bestowing hospitality. *ὑπάρχειν* does not occur elsewhere in Homer; the later usage of the word often suggests the idea of 'standing creditor,' which would exactly suit this passage.

289. *εἴ ποτ' ἔην γε*, 'if indeed he ever was' (my son); i.e. as we might say, if all that was not a dream. This 'formula desiderii exprimendi,' as Ernesti calls it, is tolerably frequent in Homer: cf. Γ. 180, where Helen says of Agamemnon, *δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιος, εἴ ποτ' ἔην γε*.

299. *θαί*. The common reading is *δέ*, but Aristarchus insisted

on the restoration of δαί here and in two other places—K. 408, πῶς δαί τῶν ἄλλων Τρώων φυλακαί; and α. 225, τίς δαίς, τίς δαί δμυλος. In Attic Greek it is a colloquialism.

304. 'Αλίβαντος—'Αφείδαντος κ.τ.λ. These names, cleverly improvised by Odysseus, though not intended to convey any definite meaning to Laertes, all are descriptive. Odysseus is the Man of Strife (ἔρις); his father is the Munificent Son of Sorrows, and he comes from the city of Wandering (ἄλη), or perhaps of the Dead (ἀλίβαντες).

314. δίδωσαν, a future, formed on the reduplicated stem (like the pres. δίδωμι), used also ν. 358.

315. ὅς φάτο—κεφαλῆς = Σ. 22 sqq.

316. αἰθαλόεσσαν must here mean simply *dark* or *foul*, though the blackness of soot is not very appropriately applied to dust. It would suit better all the uses of αἰθαλόεις if we might take it to mean *blazing* or *gleaming*; then αἰθαλέν. μέλαθρον (χ. 239) would be the 'gleaming roof-tree,' lighted up by the flame of the fire, and αἰθαλόεις κόνις the 'red' or 'fire-coloured dust,' with the additional idea perhaps of 'hot,' 'burning.'

318. ἀνὰ ῥίνας . . προὔτυψε, 'And now through his nostrils shot a sharp thrill of feeling.' μένος is, generally speaking, the passionate *moline* element in men, the absence of which Homer notes as the characteristic of the souls of the dead, ἀμένηνα κάρηνα.

321. κείνος . . γαίαν. Cf. on φ. 201.

324. χρῆ σπευδέμεν, sc. on account of the approaching conflict which Odysseus expected.

333. οἰχόμενον, 'away from home.'

334. δφρ' ἂν ἐλοίμην. Cf. M. 25, ὅε δ' ἄρα Ζεὺς Συνεχέει, δφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.

336. εἰ δ' ἄγε, v. on φ. 217.

341. ὄρχους . . πεντήκοντα, 'Thus, too, didst thou appoint me fifty vine-rows for a gift.' ὧδε, 'in this way,' as I have mentioned, i.e. ἐμοῦ μὲν αἰτοῦντος σοῦ δὲ ἕκαστα ὀνομάζοντος.

ὀνόμηναι δώσειν. ὀνομαίνειν is used of any kind of declara-

tion (narrative, promise, etc.), in which particular names or numbers are involved; so here the meaning is 'you promised me fifty *specified* vine-rows.'

342. διατρύγιος, 'yielding successive vintages.' Cf. the description of Alcinous' vineyard, η. 122 sqq., *ἐνθα δέ οἱ πολύκαρπος ἀλφὴ ἐρρίζωται*, Τῆς ἑτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ Τέρσεται ἡελίῳ, ἐτέρας δ' ἄρα τε τρυγῶσιν, "Ἀλλας δὲ τραπέουσι· πάροιθε δέ τ' ὀμφακὲς εἰσιν" Ἀνθος ἀφιεῖσαι, ἑτεραι δ' ὑποπερκάζουσιν.

343. *ἐνθα . . . ἔασιν*, 'and there are found clusters of all kinds,' i.e. from hard to ripe. *ἀνά, ἀδουί*, among the vines: cf. Σ. 562, *ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσιν ἀλφὴν, Καλὴν, χρυσεῖην· μέλανες δ' ἀνὰ βότρυνες ἦσαν*.

344. *ὅππότε . . . ὑπερθεν*, 'whenever the seasons of Zeus should come mightily down from on high.' *ἐπιβρίσειαν*, opt. in spite of the preceding present *ἔασιν*, on account of the generally historic character of the whole speech.

351. *ἦ ῥα ἔτ' ἔσσι, θεοί*, 'Ye do then still live, ye Gods.' Cf. Stat. Silv. 1, 4, 1, *Estis, io, Superi, neque inexorabile Clotho Volvit opus*.

371. *ἀντην*, v. on χ. 240.

377. Νήρικον. Nericus afterwards received the name of Leucas, together with a colony from Corinth, prob. during the tyranny of Periander, B.C. 625-585.

378. *ἀκτὴν ἡπείροιο*, 'a promontory of the mainland'; Leucadia was not originally an island, but was later separated from the mainland by a canal cut in the time of the Peloponnesian war.

380. *ἔφεστάμεναι καὶ ἀμύνειν*. The infinitive after *αἶ γάρ* occurs also, η. 313; the construction is perhaps best accounted for by regarding *αἶ γάρ* as = *ὡς ὄφελον*.

386. *δείπνῳ ἐπεχείρεον*, an equivalent of the common phrase, *ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον*.

393. *καθαπτόμενος*. The sense of *καθάπτειν* is well given by our 'entreat' in the older sense of the word (*tractare*); the character of the address is indicated by the epithet of *ἐπέεσσιν, μιλixίοις, μαλακοῖς, ἀντιβλοῖς*, etc.

398. *Ὀδυσσεύς*, a form of the genitive, not elsewhere found;

the uncontracted form (with double  $\sigma$ ), 'Οδυσσεός, occurs once, Δ. 491.

402. οἶλε, *hail*, most prob. imperative of a verb, οἶλω, which stands in the same relation to οἶλος, ὀλος (*v.* on ψ. 158), as *salvo* to *salvus*.

410. δεικανόωντο, 'greeted'; the word is used by Homer only in the two phrases δεικ. ἐπέεσσιν and δέπασσιν. The latter seems to be the original use, meaning to 'point at' a man with the cup, *i.e.* as a preliminary to drinking his health. δεικνυμι is used in the same way for 'to welcome,' as in I. 196.

413. ὄσσα (*Φογὰ*, Lat. *voc-are*, etc.), the Homeric equivalent of the later φήμη, ἀ κληδὼν ἐκ θεοῦ.

417. νέκυσ = νέκυας. ἐκ . . οἴκων, 'from the buildings'; the use of the pl. οἴκοι for the palace of Odysseus is remarkable, yet this seems the natural meaning. There are traces of a reading οἴκον, whence Laroche suggests οἴκον δὲ φόρεον, which would certainly improve the sense.

419. ἄλιεθσι, here simply 'seamen.'

426. μέγα ἔργον, 'a monstrous deed'; cf. on χ. 149.

431. δῖαν, *v.* on φ. 42. The epithet here may mean 'glorious,' or possibly, as applied to the plain of Elis, it may have the more primitive meaning of 'sunny,' 'open to the sky.'

432. καὶ ἔπειτα, hereafter as heretofore.

439. Medon and Phemius, the minstrel, were left, at χ. 379, sitting at the altar in the court, having been spared from the slaughter.

447. τότε μὲν, *i.e.* χ. 205; τότε δέ, χ. 297, where Athena brandishes her aegis before the suitors.

452. ὃ γὰρ οἶος . . ὀπίσσω, 'for he, beyond other men, saw the future as the past.' For this use of οἶος cf. the other passage about Alitherses, β. 158, ὃ γὰρ οἶος ὀμηλικίην ἐκέκαστο Ὀρνίθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι. He was alone, not in knowing augury at all, but in knowing so much.

πρόσσω καὶ ὀπίσσω, forwards *and* backwards, *i.e.* one as much as the other.

456. οὐ γὰρ ἐμοὶ πείθεσθε, *sc.* in the council, in Book β.



458. μέγα ἔργον, as above, l. 426.

464. τοὶ δ' ἄθροοι αὐτόθι μένων, a parenthesis explaining ἡμίσεων πλείους. In the next sentence σφω refers to the majority.

472. There is something unsatisfactory in the introduction of this conversation between Zeus and Athena. It seems at first sight to be the beginning of the end; and the return to the doings of Odysseus and his friends is wearisome and unnecessary. The whole passage, ll. 489-545, with its feeble incidents, its reminiscences of the Iliad, and its many strange phrases, may well be an interpolation.

483. ὄρκια πιστὰ ταμόντες, a regular Homeric phrase for concluding a solemn agreement; ὄρκια are strictly the victims slain on the occasion; as Eust. explains them, τὰ ἐν ὄρκοις χρειώδη, ἄρνε δύο καὶ ὄνον. Cf. the Lat. phrase *ferire foedus*, which in like manner implies a sacrifice.

489. οἱ δέ, sc. Odysseus and his friends.

497. τέσσαρες ἀμφ' Ὀδυσῆα, 'four on Odysseus' side,' i.e. the original party that had been engaged in the massacre of the suitors—Odysseus, Telemachus, and the two herdsmen.

499. ἀναγκαῖοι πολεμισταί, 'fighters in time of need'; as we say, 'at a pinch.'

506. Τηλέμαχ' . . γένος, 'Telemachus, this wilt thou already know, now that thou hast come thyself into the battle where the bravest are approved, not to dishonour thy forefathers' race.' αὐτός is to be taken with ἐπελθών: it is Telemachus' first *personal* experience of a battlefield.

511. τῷδ' ἐπὶ θυμῷ, 'in my present mood'; the same phrase occurs π. 99.

514. τίς νύ μοι ἡμέρη ἦδε. Edd. quote Cic. apud Quintilian, 9, 4: *Pro dii immortales, quis hic illuxit dies.*

527. ἀμφιγύοισι is explained as 'having two points,' a point at each end; i.e. the actual point, and the *σαυρωτήρ*, the spike at the butt end, used for sticking the spear into the ground. It may, however, be doubted whether the *σαυρωτήρ* would be bracketed in this way with the real point of the spear; the epithet might well apply to the blade of the spear-point, projecting on both sides, and so said to have two 'limbs' (*γυῖα*).

535. *θεῆς δ' αὖτε φωνησάσης.* *δ' αὖτε* is evidently intended to be a cognate accusative with *φωνησάσης*, but the phrase seems to be an inaccurate reminiscence of the expression in the *Iliad*, ὃ δὲ ξυρέηκε θεῆς δ' αὖτε φωνησάσης, B. 182, K. 512, etc.

546. It would be well if we could continue with this line directly from l. 488. The last three lines seem to have a more genuine ring about them than those immediately preceding. It is natural that Athena in human shape should close the action of the *Odyssey*, as she opens it in α. 95, with the visit to Telemachus.



## APPENDIX OF ADDITIONAL NOTES.

### I.

#### On γλαυκῶπις, φ. 1.

I have translated this word *grave* or *solemn-eyed*: some further explanation seems to be required.

That the epithet signifies *colour* in Homer, no one, I suppose, now believes, though it seems to have been the common view among the ancients at a comparatively late period that it did. (Lucian. Deor. dial. 8, p. 226; 20, p. 262, etc.)

Yet this view can hardly ever have been entertained by the learned: Hesychius does not even mention it; his interpretation of the word is *s.v.*—

γλαυκῶπις. φοβερὰ ἐν τῷ ὁρᾶσθαι, λαμπρόφθαλμος, εὐόφθαλμος.

The *Etymologicon Magnum* will illustrate Hesychius; the following interpretations are given:—

(1.) γλαυκόφθαλμος, καλή.

(2.) γλαυκοὺς καὶ καταπληκτικοὺς τοὺς ὦπας (ὃ ἐστὶ τοὺς ὀφθαλμοὺς) ἔχουσα.

(3.) ἀπὸ τοῦ δεινὸν γλαύσσειν τοῖς ὀφθαλμοῖς, ὃ ἐστὶν ἀπαίθειν.

(4.) ἀπὸ τοῦ γλαῦκα ὀπίζεσθαι, ὃ ἐστὶν ἐντρέπεσθαι.

(5.) ἀπὸ τοῦ Γλαυκοπίου ὄρους, ὃ Λυκάβητος καλεῖται.

(6.) παρὰ τὸ γλαύσσω, γλαύξω· ἐξ οὗ καὶ ἡ γλαύξ, τὸ ὄρνεον.

From these instances it would appear that the word γλαύσσω had the meaning of 'glaring' or 'staring'; and this is quite borne out by the later meaning of γλαυκός as an epithet of colour: a word originally signifying 'glittering' or 'sparkling' could hardly ever have come to mean 'grey.' It is interesting in this connection to note Apollonius Rhodius' use of διαγλαύσσειν of the grey light of the dawn—Arg. 2, 1280,

ἤμος δ' οὐρανὸθεν χαροπὴ ὑπολάμπεται ἥως  
ἐκ περάτης ἀνιούσα, διαγλαύσσουσι δ' ἀταρκοί.

### II.

#### On μῦθος ἐπισχέσλην, φ. 71.

It is difficult entirely to set aside the positive assertion of the ancient commentators that μῦθος here = στάσις. That at least must have been the traditional interpretation. It is, perhaps, worth while to suggest that μῦθος may be in this passage a dialectic variation for μοῖθος = μόθος.

For μοῖθος we have an exact parallel in ψοῖθος = ψόθος, a word found in the lexica, as *i.g.* ψόλος.

## III.

## On the meaning of διοϊστέαν πελέκων, σιδήρου.

My note on πρώτης στείλειῃς, φ. 422, implies the adoption in substance of A. Goebel's explanation of this difficult matter, which has been also accepted by Mr. Merry in his small edition of Od. xiii.-xxiv. It may still be doubted whether Goebel has finally settled the question, though his solution seems certainly more satisfactory than any other yet suggested.

The old explanation,—according to which the axe-heads were ranged in a row, with their blades in the ground, so that the archer might shoot through the holes into which the hafts were fitted,—survives only by sheer force of tradition in the face of such objections as it is open to. For—

(1.) The archer would have to lie flat on the ground in order to bring his aim to the level of the holes: whereas Odysseus shoots αὐτόθεν ἐκ δίφρου καθήμενος.

(2.) στείλειῃ is in this case supposed to mean the hole through which the arrow was to pass. What, then, is the meaning of πρώτης στείλειῃς in φ. 421? If we translate, as we naturally should, 'he did not miss the first hole of all the axes,' this is obviously not what the poet intends: we have then to take the words to mean 'from the first hole onwards,' 'a genitive,' as Fäsi calls it, 'of the point of starting,' which is very questionable Greek.

(3.) The hafts of the axes must have been strangely unwieldy, if the holes into which they were fitted were large enough to allow an arrow to pass through twelve of them in succession.

(4.) Homer speaks not of axe-heads, but of axes, as may be seen from the description of the way in which they were placed.

To proceed then to Goebel's explanation:<sup>1</sup>

It is first necessary to consider the lines τ. 572 sqq., where Penelope describes the exercise with additional detail:

νῦν γὰρ καταθήσω ἀεθλον  
τοὺς πελέκεας, τοὺς κείνος ἐνὶ μεγάροισιν ἐοῖσιν  
ἰσταςχ' ἐξείης δρυόχους ὥς δώδεκα πάντας·  
στὰς δ' ὄγε πολλὸν ἀνευθε διαρρίπτασκεν διστόν.

It is on the suggestion contained in the words δρυόχους ὥς that Goebel bases his explanation.

<sup>1</sup> *Lexilogus zu Homer und den Homeriden*, vol. i. pp. 448 sqq. s. v. πελέκεις.

The *δρύοχα* are the props used to form a cradle for a ship on shore; a similar cradle would be formed by a row of axes of the shape represented in Fig. 1, standing one behind the other. The feat then to be performed by the archer is to shoot from end to end of this cradle, through the series of bays formed by the blades of the axe projecting on each side beyond the top of the handle.

Further, Goebel asserts that, according to the analogy of *πλευρή πλευρόν, ἀκρη ἀκρον, δρεπάνη δρέπανον*, and the like, the meaning of *στελειή* cannot be different from that of *στελειόν*, but that both words equally mean the *handle* of the axe: then *πρώτη στελειή* will be '*the end of the handle*' (like *πρώτη ἀντυξ*, the *edge* of the rim, etc.), and Odysseus' skill was shown in just grazing without touching each handle-end in the whole row.

In confirmation of his view of the meaning of *στελειή*, Goebel quotes Ap. Rh. iv. 957, *ὀρθὸς ἐπὶ στελεῇ τυπίδος βαρὺν ὤμον ἐρείσας Ἡφαιστος θηεῖτο*, where there is no doubt about the meaning of *στελεῇ*. *στελεῇ* of course = *στελειή*, just as *στελεόν* appears to be the late form of *στελειόν*.<sup>1</sup>

The objection to this explanation is that the form of axe imagined by Goebel is of too recent a date: so far as we know,—*e.g.* from Dr. Schliemann's discoveries at Mycenae,—the axe of the heroic age was of the shape represented in Fig. 2. Such axes might indeed be ranged in a row, so as to have the appearance of *δρύοχα*, but they present no opening *through* which an archer could be said to shoot.

Mr. A. Lang<sup>2</sup> suggests that the axes may have been of the form represented in Fig. 3. Such an axe figures on one of the metopes of Selinus (Benndorf, *Metopen von Selinunt*, etc., pl. vii.)

An axe of this kind would certainly be easy to shoot through; but then, what is to be made of the words *πρώτης στελειῆς*?

Here, at least, in taking *στελειή* as = *στελειόν*, Goebel seems to have made a real discovery; and axes of the shape which he suggests will serve us provisionally to form our picture of the scene described in Book xxi.

<sup>1</sup> In Anthol. vi. 205, in an epigram of Leonidas of Tarentum, is mentioned

*ἑσπελωμένος οὗτος*

*ἐμβριθής, τέχνας δὲ πρύτανις, πέλεκυς.*

<sup>2</sup> In Appendix on this passage to the Translation of the Odyssey by Messrs. Butcher and Lang.

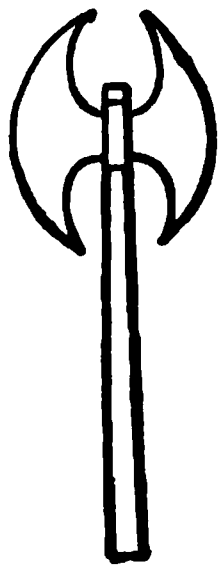


Fig. 1.

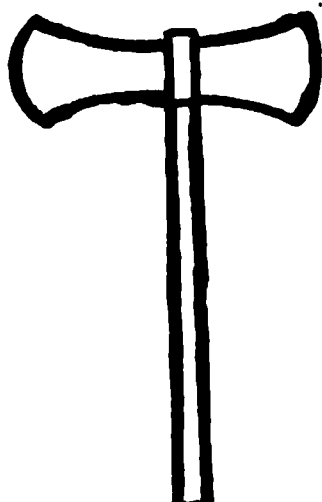


Fig. 2.

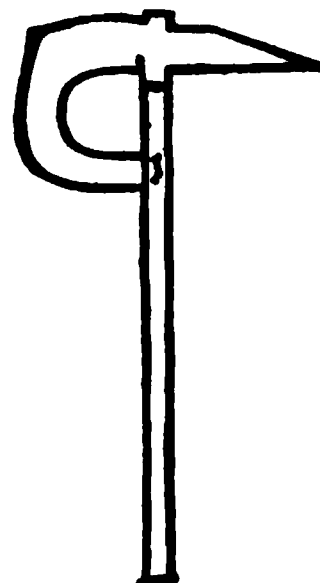


Fig. 3.

## IV.

On χ. 304.

ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται.

It may perhaps be considered somewhat harsh and un-Homeric to take νέφεα by itself, as I have taken it, in my note on this passage, to bear the whole weight of a simile. I would now suggest that the words ἐν πεδίῳ νέφεα should be joined closely together; 'They then are scattered abroad, cowering in fear—*clouds in the plain.*' As for the use of πτώσσειν, the word is no doubt used transitively in some passages, as T. 426, οὐδ' ἂν ἔτι δὴν Ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας. But it may be doubted whether any one would use πτώσσειν in the sense of cowering in fear *from* any object that was not likely to pursue; and the birds here were certainly in no danger of pursuit either from snares or the clouds of heaven. Nor can we well take νέφεα to mean the clouds of pursuing birds of prey; for (1) if this were the meaning it would surely be explained more fully by a poet who delights in detail, and (2) the description would not be true to nature—a fatal objection when Homer is in question. The truth is that the ancient commentators, when they offered as alternatives for explaining νέφεα either νεφέλας, παγίδας, or τὸν τῶν νεφελῶν τόπον, τὸν ἀέρα, supposed the word to follow, not πτώσσουσαι, but ἵενται. For ἵενται (not ἵενται) was their reading, which they took to be from ἵεμαι, a middle form of εἶμι, so that they interpreted either 'cowering in fear they went into the snares,' or 'in terror they made for the open sky.' But the existence of this word ἵεμαι is not now admitted.

## INDEX TO THE NOTES.

- Ἀάτος. φ. 91, χ. 5.  
 ἀαπτος. χ. 70.  
 ἀγαπάζεσθαι. φ. 224.  
 ἀγασσάμενος. ψ. 64.  
 ἀγαυός. φ. 58.  
 ἀγεσθαι (γυναῖκα). φ. 214, 322.  
 ἀγίνειν. χ. 198.  
 ἀγνώσασκε. ψ. 95.  
 ἀγχιστῖνοι. χ. 118.  
 ἀδινός. ψ. 326.  
 ἀέθλια. φ. 4, 64, 117.  
 ἀέξειν (πένθος). ω. 231.  
 ἀεργίη. ω. 251.  
 ἀεσίφρων. φ. 302.  
 ἀθρόος. χ. 76.  
 αἰγυπῖος. χ. 302.  
 αἰδηλος. χ. 165.  
 αἰθαλόεις. χ. 239, ω. 316.  
 αἵμασιαί. ω. 224.  
 αἰπύς. χ. 28.  
 αἰρεῖσθαι. φ. 40.  
 ἀκάκητα. ω. 10.  
 ἀκέων. φ. 89.  
 ἀκήν. φ. 239.  
 ἀκμηνός. ψ. 191.  
 ἀκομιστή. φ. 284.  
 ἀλεισον. χ. 9.  
 ἀμαρτεῖν. φ. 189.  
 ἀμαρτῆ. χ. 81.  
 ἀμύμων. χ. 442, ψ. 145, ω. 80.  
 ἀμφίγυος. ω. 527.  
 ἀναγκαῖοι δμῶες. ω. 210; πολε-  
 μισταί. ω. 499.  
 ἀνελέσθαι. φ. 117.  
 ἀνέχεσθαι. χ. 423.  
 ἀνεω. ψ. 93.  
 ἀνιάζειν. χ. 87.  
 ἀντέχεσθαι. χ. 74.  
 ἀντην. χ. 240.  
 ἀντιᾶν. ω. 56.  
 ἀντιβολῆσαι. ω. 87.  
 ἀοσσητήρ. ψ. 119.  
 ἀπηνής. ψ. 97.  
 ἀπλοῖδες χλαῖναι. ω. 276.  
 ἀργεῖφόντης. ω. 99.  
 ἀρεσσάμενος. χ. 55.  
 ἀρετή. ω. 193.  
 ἀρή. χ. 208.  
 ἀρημένος. ψ. 283.  
 ἀσπετον οὐδας. χ. 269.  
 ἀσφοδελός. ω. 13.  
 ἀτασθαλῖαι. φ. 146.  
 ἀτέμβειν. φ. 312.  
 ἀτέραμνος. ψ. 167.  
 ἄττα. φ. 369.  
 αὐλός. χ. 18.  
 αὐτός, of 1st pers. in oblique  
 cases, φ. 249.  
 αὐτοδίδακτος. χ. 347.  
 Βλάπτειν. ψ. 14.  
 βοός βοείη. χ. 364.  
 Γλαυκῶπις. φ. 1, Appendix i.  
 γλυφίδες. φ. 419.  
 γραπτύς. ω. 229.  
 Δαί. ω. 299.  
 δαίφρων. φ. 16.  
 δέ, demonstrative. φ. 8.



δεικανδώντο. ω. 410.  
 δεύτετος. ψ. 342.  
 δῆμος δνείρων. ω. 12.  
 διάκτορος. ω. 99.  
 διατρύγιος. ω. 342.  
 διδώσειν. ω. 314.  
 δῖος. φ. 42, 80; ω. 431.  
 δόρπον. φ. 428.  
 δυσηλεγής. χ. 325.  
 δῶμα. χ. 494.

Ἐγκονέουσai. ψ. 291.  
 εἰ δ' ἄγε. φ. 217.  
 εἰρυσθαι (εἰρύεσθαι). ψ. 81, 151.  
 εἰσομαι. χ. 7.  
 ἔλικες (βόες). χ. 292.  
 ἐνδυκέως. ω. 272.  
 ἐνώπια. χ. 121.  
 ἐξεσίη. φ. 20.  
 ἐξονομάζειν. φ. 250.  
 ἐπάρχεσθαι (δεπάεσσιν). φ. 263.  
 ἐπεῖ. φ. 25.  
 ἐπέχειν. φ. 186, χ. 75.  
 ἐπέχεσθαι. χ. 15.  
 ἐπήν, with opt. ω. 140.  
 ἐπητύος. φ. 306.  
 ἐπί, distributive. ψ. 125, ω. 201.  
 ἐπιδέξια. φ. 141.  
 ἐπικλοπος. φ. 397.  
 ἐπιστεψασθαι. φ. 271.  
 ἐπιστροφάδην. χ. 308.  
 ἔρκος. φ. 238, χ. 469, ψ. 190.  
 ἐρρώσαντο. ω. 69.  
 ἔσχατος. φ. 9.  
 ἔτεῖ ἐς. φ. 208.  
 ἑτεραλκῆς. χ. 236.  
 εὖ ἀραρυῖαι (σανίδες). φ. 157.  
 εὐνή. ψ. 180.  
 ἐφέστιος. ψ. 55.  
 ἐφημέρια φρονεῖν. φ. 85.  
 ἐφορμή. χ. 130.  
 ἔχετος. φ. 308.  
 ἐψιάσθαι. φ. 429.

Ἑ, obliterated by elision. ω. 245.

Ζεὺς ἱρκίος. χ. 335.

Ἦγεῖσθαι. ψ. 134.  
 ἡριγένεια. χ. 197.

Θεσμός (λέκτροιο). ψ. 296.  
 θεσπέσιος. ω. 6.  
 θηγήτηρ. φ. 397.  
 θόλος. χ. 442.  
 θυοσκόδος. φ. 145.  
 θύραζε. φ. 422.

Ἰδνωθείς. χ. 85.  
 ἱερός. ω. 81; ἱερὴ ἱς. φ. 101.  
 ἱμάς. φ. 46, ψ. 201.  
 ἱσκεν. χ. 31.  
 ἱστός. ω. 129.

Καγχαλόωσα. ψ. 1.  
 καθάπτεσθαι. ω. 393.  
 καθαρὸς θάνατος. χ. 462.  
 Κακοῖλιον. ψ. 19.  
 κατ' αἰδοῖ, κατ' αὐτόθι. φ. 55.  
 κατέχειν. ω. 242.  
 κεκορυθμένος. φ. 434.  
 κέρα (=τόξον). φ. 395.  
 κερτόμιος. ω. 240.  
 κῆδος, κήδειν. φ. 153; ψ. 9, 306.  
 κλήις. φ. 6, 42, 241.  
 κλίσιον. ω. 208.  
 κολλητός. φ. 137, ψ. 194.  
 κόμη. ψ. 195.  
 κορώνη. φ. 46, 138.  
 κουρίδιος. φ. 77.  
 κουρίξ. χ. 188.  
 κουρότερος. φ. 310.  
 κραταίπεδον οὐδας. ψ. 46.  
 Κυλλήνιος. ω. 1.

Λακεδαίμων. φ. 13.  
 λαύρη. χ. 126.  
 Λευκὰς πέτρη. ω. 11.  
 λέχος ('Οδυσσέως). ψ. 199.  
 λήγειν, trans. χ. 63.

Μαχεσόμενοι. ω. 113.

μέγαρον. χ. 494, 497.  
 μέγας. χ. 149, 408; ω. 458.  
 μέμβλετο. χ. 12.  
 μένος. ω. 318.  
 μόθος, \*μοῖθος. Appendix ii.  
 μοῖρα. χ. 54.  
 Μοῦσαι. ω. 60.  
 μύθου ἐπισχεσίη. φ. 71, Appendix ii.  
 μύνη. φ. 111.  
 μυχοίτατος. φ. 146.

Νεμεσσᾶν. φ. 147, ψ. 213.  
 νελείτιδες. χ. 418.  
 νέφεα. χ. 304, Appendix iv.  
 Νήρικος. ω. 377.  
 νόστος Ἀχαιῖδος. ψ. 68.

\*Ογκιον. φ. 61.  
 ὀδάξ. χ. 269.  
 Ὀδυσσεύς, gen. ω. 398.  
 οἶος. ω. 452.  
 οἶσε. χ. 106.  
 ὀλολύζειν. χ. 408.  
 ὀλοφύρεσθαι. χ. 231.  
 ὀμηλική. χ. 209.  
 ὀνομαίνειν. ω. 341.  
 ὄπα. ω. 535.  
 ὄπισ. φ. 28.  
 ὄρκια. ω. 482.  
 ὄρσοθύρη. χ. 126.  
 Ὀρτίλοχος. φ. 16.  
 ὄσσα. ω. 413.  
 οὐδός. χ. 127.  
 οὐλε. ω. 402.  
 οὐλόμενος. ω. 97.  
 οὐλος. ψ. 158, ω. 118.

Παλίντονος. φ. 11.  
 παμφανόνων. χ. 121.  
 παρέξ. ψ. 16.  
 πάχετος. ψ. 191.  
 πειραίνειν. χ. 175.  
 πείραρ. χ. 83.  
 πελεκύς, Appendix iii.  
 πεπνυμένοι. φ. 343.

πέπον. χ. 233.  
 πέποσθε. ψ. 53.  
 περάτη. ψ. 243.  
 περί κήρι. ψ. 339.  
 περιδύσθαι. ψ. 78.  
 περιρρηδής. χ. 84.  
 περισθενέων. χ. 368.  
 πηγός. ψ. 235.  
 πηός. ψ. 120.  
 πῆχυς. φ. 419.  
 πλατὺς Ἑλλήσποντος. ω. 82.  
 πλαγκτός. φ. 363.  
 πολυκλής. φ. 19.  
 πολύφημος. χ. 376.  
 προμνηστῖνοι. φ. 230.  
 προπρητής. χ. 97.  
 προσκηδής. φ. 35.  
 προταμεῖν. ψ. 196.  
 πρῶτος. φ. 412, χ. 250.  
 πτώσσειν. χ. 304, Appendix iv.

Ῥάγες. χ. 143.

Σανίς. φ. 51.  
 σανίδες. φ. 137, χ. 174.  
 Σειρήνες. ψ. 326.  
 σῆμα. ψ. 188.  
 σημαίνειν. χ. 427, 450.  
 σίδηρος. φ. 3, 10.  
 σκύζεσθαι. ψ. 209.  
 σπουδῇ. ω. 119.  
 στέαρ. φ. 178.  
 στείλει. φ. 421, Appendix iii.  
 σχέτλιος. ψ. 150.

Τανηλεγής. ω. 135.  
 τανυστός. φ. 112.  
 τέλος. ω. 124.  
 Τερπιάδης. χ. 330.  
 τέτροφεν. ψ. 287.  
 Τηλέπυλος. ψ. 318.  
 τίς, ironical. χ. 67.  
 τοῖος. ω. 282.  
 τρητὰ λέχεα. ψ. 198.  
 τριττία. ψ. 278.

- |   |   |
|---|---|
| <p>Ὑπάρχειν. ω. 286.<br/>     υπερικταίνεσθαι. ψ. 3.<br/>     υπερφιάλως. φ. 285.<br/>     ὑπερώια ἀνηβαίνειν, καταβαίνειν.<br/>         χ. 428, ψ. 85.<br/>     ὑπολάμπεσθαι. ψ. 290.<br/>     ὑπώρορε. ω. 62.</p> <p>Φαίθων. ψ. 246.<br/>     Φήμιος. χ. 330.</p> | <p>φράζεσθαι. χ. 121 ; ψ. 75, 260.<br/>     φυλάσσειν. χ. 195.</p> <p>Χανδόν. φ. 294.<br/>     χερσὶ πεποιθέναι. φ. 132.</p> <p>Ψόθος, ψοῖθος. Appendix ii.</p> <p>Ὠκεανοῦ ῥοαί. ω. 11.</p> |
|---|---|

THE END.

# MACMILLAN'S CLASSICAL SERIES

## FOR COLLEGES AND SCHOOLS.

Fcap. 8vo.

Being select portions of Greek and Latin authors, edited, with Introductions and Notes at the end, by eminent scholars. The series is designed to supply first-rate text-books for the higher forms of Schools, having in view also the needs of Candidates for public examinations at the Universities and elsewhere.

**ÆSCHINES** — In *Ctesiphontem*. Edited by Rev. T. GWATKIN, M.A., late Fellow of St. John's College, Cambridge.  
*[In the press.]*

**ÆSCHYLUS** — *Persæ*. Edited by A. O. PRICKARD, M.A., Fellow and Tutor of New College, Oxford. With Map. 8s. 6d.

**CATULLUS** — *Select Poems*. Edited by F. P. SIMPSON, B.A., late Scholar of Balliol College, Oxford. New and revised Edition. 5s.

**CICERO** — *The Second Philippic Oration*. From the German of Karl Halm. Edited, with Corrections and Additions, by JOHN E. B. MAYOR, Professor of Latin in the University of Cambridge, and Fellow of St. John's College. New Edition, revised. 5s.

*The Catiline Orations*. From the German of Karl Halm. Edited, with Additions, by A. S. WILKINS, M.A., Professor of Latin at the Owens College, Manchester. New Edition. 8s. 6d.

*The Academica*. Edited by JAMES REID, M.A., Fellow of Calus College, Cambridge. 4s. 6d.

*Pro Lege Manilia*. Edited after HALM by Prof. A. S. WILKINS, M.A. 8s. 6d.

*Pro Roscio Amerino*. Edited after HALM by E. H. DONKIN, M.A., late Scholar of Lincoln College, Oxford, Assistant Master at Uppingham. 4s. 6d.

*Pro P. Sestio*. Edited by Rev. H. A. HOLDEN, M.A., LL.D., Head Master of Ipswich School, late Fellow and Assistant Tutor of Trinity College, Cambridge, Editor of *Aristophanes*, &c.  
*[In the press.]*

**DEMOSTHENES—The Oration on the Crown.** Edited by B. DRAKE, M.A., late Fellow of King's College, Cambridge. New and revised Edition. 4s. 6d.

**Adversus Leptinem.** Edited by Rev. J. R. KING, M.A., Fellow and Tutor of Oriel College, Oxford. 4s. 6d.

**First Philippic.** Edited by Rev. T. GWATKIN, M.A., late Fellow of St. John's College, Cambridge. *[In the press.]*

**EURIPIDES—Hippolytus.** Edited by J. P. MAHAFFY, M.A., Fellow and Professor of Ancient History in Trinity College, Dublin, and J. B. BURY, Scholar of Trinity College, Dublin. 3s. 6d.

**Alcestis.** Edited by J. E. C. WELLDON, M.A., Fellow and Lecturer of King's College, Cambridge. *[In preparation.]*

**Bacchae.** Edited by E. S. SHUCKBURGH, M.A., Assistant Master at Eton College. *[In preparation.]*

**Medea.** Edited by A. W. VERRALL, M.A., Fellow and Lecturer of Trinity College, Cambridge. *[In the press.]*

**Iphigenia in Tauris.** Edited by E. B. ENGLAND, M.A., Lecturer at the Owens College, Manchester. *[In the press.]*

**HERODOTUS—The Invasion of Greece by Xerxes.** Books VII. and VIII. Edited by THOMAS CASE, M.A., formerly Fellow of Brasenose College, Oxford. *[In preparation.]*

**HOMER'S ILIAD—The Story of Achilles.** Edited by the late J. H. PRATT, M.A., and WALTER LEAF, M.A., Fellows of Trinity College, Cambridge. 6s.

**HOMER'S ODYSSEY—The Narrative of Odysseus.** Books IX.—XII. Edited by JOHN E. B. MAYOR, M.A. Part I. 3s.

**HOMER'S ODYSSEY—The Triumph of Odysseus.** Books XXI.-XXIV. Edited by S. G. HAMILTON, M.A., Fellow of Hertford College, Oxford. 4s. 6d.

**HORACE—The Odes and Carmen Seculare.** Edited by T. E. PAGE, M.A., Master at Charterhouse and late Fellow of St. John's College, Cambridge. *[In the press.]*

**The Satires.** Edited by ARTHUR PALMER, M.A., Fellow and Professor of Latin in Trinity College, Dublin. *[In the press.]*

**The Epistles and Ars Poetica.** Edited by Professor A. S. WILKINS, M.A. *[In the press.]*

**JUVENAL—Select Satires.** Edited by JOHN E. B. MAYOR, Fellow of St. John's College, Cambridge, and Professor of Latin. Satires X. and XI. 3s. 6d. Satires XII.-XVI. 4s. 6d.

**JUVENAL.** Edited for the use of Schools. By E. G. HARDY, M.A., Head Master of Grantham Grammar School, formerly Fellow of Jesus College, Oxford. *[In preparation.]*

**LIVY**—Hannibal's First Campaign in Italy. Books XXI. and XXII. Edited by the Rev. W. W. CAPES, M.A., Reader in Ancient History at Oxford. With 8 Maps. 5s.

Books II. and III. Edited by Rev. H. M. STEPHENSON, M.A., Head Master of St. Peter's School, York. 5s.

Books XXIII. and XXIV. Edited by G. C. MACAULAY, M.A., Assistant Master at Rugby, formerly Fellow of Trinity College, Cambridge. *[In preparation.]*

**LUCRETIVS**. Books I.—III. Edited by J. H. WARBURTON LEE, B.A., late Scholar of Corpus Christi College, Oxford, and Assistant Master at Rossall. *[In preparation.]*

**LYSIAS**—Select Orations. Edited by E. S. SHUCKBURGH, M.A., Assistant Master at Eton College. 6s.

**MARTIAL**—Select Epigrams. Edited by Rev. H. M. STEPHENSON, M.A., Head Master of St. Peter's School, York. 6s.

**OVID**—Fasti. Edited by G. H. HALLAM, M.A., Fellow of St. John's College, Cambridge, and Assistant Master at Harrow. With Maps. 5s.

Heroidum Epistolæ XIII. Edited by E. S. SHUCKBURGH, M.A. 4s. 6d.

Metamorphoses. Books XIII. and XIV. Edited by CHARLES HIMMONS, M.A., Assistant Master in University College School. *[In the press.]*

**PLATO**—Meno. Edited by E. S. THOMPSON, M.A., Fellow of Christ's College, Cambridge. *[In preparation.]*

Apology and Crito. Edited by F. J. H. JENKINSON, M.A., Fellow of Trinity College, Cambridge. *[In preparation.]*

The Republic. Books I.—V. Edited by T. H. WARREN, M.A., Fellow of Magdalen College, Oxford. *[In preparation.]*

**PLAUTUS**—Miles Gloriosus. Edited by R. Y. TYRRELL, M.A., Fellow and Professor of Greek in Trinity College, Dublin. 5s.

**PLINY'S LETTERS**. Book III. Edited by Professor JOHN E. B. MAYOR. With Life of Pliny by G. H. RENDALL, M.A. Fcap. 8vo. 5s.

**PLUTARCH**—Life of Themistokles. Edited by Rev. H. A. HOLDEN, M.A., LL.D., Head Master of Ipswich School; sometime Fellow of Trinity College, Cambridge; Editor of "Aristophanes," etc. 5s.

**PROPERTIUS**—Select Poems. Edited by J. P. POSTGATE, M.A., Fellow of Trinity College, Cambridge. 6s.

**SALLUST**—*Catiline and Jugurtha*. Edited by C. MERIVALE, B.D. New Edition, carefully revised and enlarged. 4s. 6d. Or separately, 2s. 6d. each.

**SOPHOCL**ES—*Antigone*. Edited by Rev. JOHN BOND, M.A., and A. S. WALPOLE, M.A. [In preparation.]

**TACITUS**—*Agricola and Germania*. Edited by A. J. CHURCH, M.A., and W. J. BRODRICK, M.A., Translators of Tacitus. New Edition. 3s. 6d. Or separately, 2s. each.

*The Annals*. Book VI. By the same Editors. 2s. 6s.

*The History*. Books I. and II. Edited by C. E. GRAVES, M.A. [In preparation.]

**TERENCE**—*Hauton Timorumenos*. Edited by E. S. SHUCKBURGH, M.A., Assistant Master at Eton College. 3s. With Translation, 4s. 6d.

*Phormio*. Edited by Rev. JOHN BOND, M.A., and A. S. WALPOLE, M.A. 4s. 6d.

**THUCYDIDES**—*The Sicilian Expedition*. Books VI. and VII. Edited by the Rev. PERCIVAL FROST, M.A. [In preparation.]

Books I. and II. Edited by H. BROADBENT, M.A., Fellow of Exeter College, Oxford, and Assistant Master at Eton College. [In preparation.]

Books III. IV. and V. Edited by C. E. GRAVES, M.A., Classical Lecturer, and late Fellow of St. John's College, Cambridge. (To be published separately.) [Book IV. in the press.]

**TIBULLUS**—*Selections*. Edited by J. P. POSTGATE, M.A., Fellow of Trinity College, Cambridge. [In preparation.]

**VIRGIL**—*Æneid*, II. and III. *The Narrative of Æneas*. Edited by E. W. HOWSON, M.A., Fellow of King's College, Cambridge, and Assistant Master at Harrow. 3s.

**XENOPHON**—*Hellenica*. Books I. and II. Edited by H. HAILSTONE, B.A., late Scholar of Peterhouse, Cambridge. With Map. 4s. 6d.

*Cyropsædia*. Books VII. and VIII. Edited by ALFRED GOODWIN, M.A., Professor of Greek in University College, London. 5s.

*Memorabilia Socratis*. Edited by A. R. CLUER, B.A., Balliol College, Oxford. 6s.

*The Anabasis*. Books I.–IV. Edited with Notes by Professors W. W. GOODWIN and J. W. WHITE. Adapted to Goodwin's Greek Grammar. With a Map. 5s.

\* \* *Other Volumes will follow.*

MACMILLAN AND CO., LONDON.

# MACMILLAN'S ELEMENTARY CLASSICS.

18mo, Eighteenpence each.

This Series falls into two classes—(1) First Reading Books for Beginners, provided not only with **Introductions and Notes**, but with **Vocabularies**. (2) Stepping-stones to the study of particular authors, intended for more advanced students, who are beginning to read such authors as Terence, Plato, the Attic Dramatists, and the harder parts of Cicero, Horace, Virgil, and Thucydides. These are provided with **Introductions and Notes**, but **no Vocabulary**. The Publishers have been led to provide the more strictly Elementary Books with Vocabularies by the representations of many teachers, who hold that beginners do not understand the use of a Dictionary, and of others who, in the case of the very large class of middle-class schools, where the cost of books is a serious consideration, advocate the Vocabulary system on grounds of economy. It is hoped that the two parts of the Series, fitting into one another, may together fulfil all the requirements of Elementary and Preparatory Schools, and the Lower Forms of Public Schools.

---

The following Elementary Books, *with Introductions, Notes, and Vocabularies*, are either ready or in preparation :—

**CÆSAR — The Gallic War. Book I.** Edited by A. S. WALPOLE, M.A. [Ready.]

**The Gallic War. Books II. and III.** Edited by W. G. RUTHERFORD, M.A., Balliol College, Oxford; Assistant Master at St. Paul's School. [Ready. VOCABULARY in preparation.]

**The Gallic War. Scenes from Books IV. and V.** Edited by C. COLBECK, M.A., Assistant Master at Harrow, formerly Fellow of Trinity College, Cambridge. [Ready. VOCABULARY in preparation.]



6 *MACMILLAN'S ELEMENTARY CLASSICS.*

**CICERO—De Senectute.** Edited by E. S. SHUCKBURGH,  
M.A., late Fellow of Emmanuel College, Cambridge; Assistant  
Master at Eton College. *[In preparation.]*

**De Amicitia.** By the same Editor. *[In preparation.]*

**GREEK TESTAMENT.** Selections from the Gospels.  
Edited by Rev. G. F. MACLEAR, D.D., Warden of St. Augustine's  
College, Canterbury. *[In preparation.]*

**HOMER—Iliad. Book I.** Edited by Rev. JOHN BOND,  
M.A., and A. S. WALPOLE, M.A. *[In preparation.]*

**Iliad—The Arms of Achilles. Book XVIII.** Edited  
by S. R. JAMES, M.A., Assistant Master at Eton College.  
*[Ready. VOCABULARY in preparation.]*

**Odyssey. Book I.** Edited by Rev. JOHN BOND, M.A.,  
and A. S. WALPOLE, M.A. *[In the press.]*

**HORACE—Odes. Books I.–III.** Edited by T. E. PAGE,  
M.A., late Fellow of St. John's College, Cambridge; Assistant  
Master at the Charterhouse. Each 1s. 6d.  
*[Ready. VOCABULARIES in preparation.]*

**Book IV.** By the same Editor. *[In the press.]*

**LIVY. Book I.** Edited by Rev. H. M. STEPHENSON, M.A.,  
Head Master of St. Peter's School, York. *[In preparation.]*

**The Hannibalian War.** Being part of the 21st and 22d  
Books of Livy, adapted for the use of beginners by G. C. MACAULAY,  
M.A., Assistant Master at Rugby; formerly Fellow of Trinity  
College, Cambridge. *[Ready. VOCABULARY in preparation.]*

**OVID—Selections.** Edited by E. S. SHUCKBURGH, M.A.  
*[Ready. VOCABULARY in preparation.]*

**THUCYDIDES—The Rise of the Athenian Empire.**  
Book I.—cc. 89-118 and 128-138. Edited by F. H. COLSON, B.A.,  
Fellow of St. John's College, Cambridge; Assistant Master at  
Clifton College. *[In preparation.]*

**VIRGIL—Æneid. Book I.** Edited by A. S. WALPOLE,  
M.A. *[Ready.]*

**Æneid. Book V.** Edited by Rev. A. CALVERT, M.A.,  
Fellow of St. John's College, Cambridge. *[Ready.]*

**MACMILLAN'S ELEMENTARY CLASSICS. 7**

**VIRGIL—Selections.** Edited by E. S. SHUCKBURGH, M.A.  
[In the press.]

**XENOPHON—Anabasis. Book I.** Edited by A. S. WALPOLE, M.A.  
[Ready.]

---

The following more advanced Books, with Introductions and Notes, but no Vocabulary, are either ready or in preparation :—

**CICERO—Select Letters.** Edited by Rev. G. E. JEANS, M.A., Fellow of Hertford College, Oxford, and Assistant Master at Haileybury College.  
[Ready.]

**EURIPIDES—Hecuba.** Edited by Rev. JOHN BOND, M.A., and A. S. WALPOLE, M.A.  
[Ready.]

**HERODOTUS—Selections from Books VII. and VIII. The Expedition of Xerxes.** Edited by A. H. COOKE, M.A., Fellow and Lecturer of King's College, Cambridge.  
[Ready.]

**HORACE—Selections from the Satires and Epistles.** Edited by Rev. W. J. V. BAKER, M.A., Fellow of St. John's College, Cambridge; Assistant Master at Marlborough.  
[Ready.]

**LIVY—The Last two Kings of Macedon. Scenes from the last Decade of Livy.** Selected and Edited by F. H. RAWLINS, M.A., Fellow of King's College, Cambridge, and Assistant Master at Eton College.  
[In preparation.]

**PLATO—Euthyphro and Menexenus.** Edited by C. E. GRAVES, M.A., Classical Lecturer, and late Fellow of St. John's College, Cambridge.  
[Ready.]

**TERENCE—Scenes from the Andria.** Edited by F. W. CORNISH, M.A., Assistant Master at Eton College. [In preparation.]

**THE GREEK ELEGIAC POETS, FROM CALLINUS TO Callimachus.** Selected and Edited by Rev. HERBERT KYNASTON, M.A., Principal of Cheltenham College, and formerly Fellow of St. John's College, Cambridge.  
[Ready.]

**THUCYDIDES. Book IV., Ch. 1–41. The Capture of Sphacteria.** Edited by C. E. GRAVES, M.A.  
[Ready.]

**VIRGIL—Georgics. Book II.** Edited by Rev. J. H. SKRINE, M.A., late Fellow of Merton College, Oxford; Assistant Master at Uppingham.  
[Ready.]

---

MACMILLAN AND CO., LONDON.

# MACMILLAN AND CO.'S

## CLASSICAL PUBLICATIONS.

- First Latin Grammar.** By M. C. MACMILLAN, M.A. 1s. 6d.
- School Latin Grammar.** By H. J. ROBY, M.A. 5s.
- Exercises in Latin Syntax and Idiom.** Arranged with reference to Roby's School Latin Grammar. By E. B. ENGLAND, M.A. 2s. 6d. Key, 2s. 6d.
- A Grammar of the Latin Language, from Plautus to Suetonius.** By H. J. ROBY, M.A. In Two Parts. Third Edition, crown 8vo. Part I., 8s. 6d. Part II., 10s. 6d.
- Latin Prose Composition.** By H. BELOHER, M.A. 1s. 6d. Key, 2s. 6d. Part II., 2s. [KEY TO PART II. *in the press.*
- Latin Prose Composition; Hints towards.** By A. W. PORTS, LL.D. 3s.
- Passages for Translation into Latin Prose.** By the Same. 2s. Key, 2s. 6d.
- Latin Prose Composition; First Steps to.** By G. RUST, M.A. 1s. 6d.
- Synthetic Latin Delectus.** By E. RUSH, B.A. 2s. 6d.
- First Greek Grammar.** By W. G. RUTHERFORD, M.A. New Edition. 1s. 6d.
- Greek Prose Composition; First Steps.** By Rev. BLOMFIELD JACKSON, M.A. 1s. 6d. Key, 3s. 6d. Second Steps, 2s. 6d. Key, 3s. 6d.
- Greek Iambics for Beginners.** By Rev. H. KYNASTON, M.A. 4s. 6d. Key, 4s. 6d.
- Greek for Beginners.** By Prof. J. B. MAYOR. Part I., 1s. 6d. Parts II. and III., 8s. 6d. Complete, 4s. 6d.
- First Greek Reader.** By Prof. JOHN E. B. MAYOR. 4s. 6d.
- Greek Grammar.** By Prof. W. W. GOODWIN, Ph.D. 6s.
- A School Greek Grammar.** By Prof. W. W. GOODWIN. Crown 8vo, 8s. 6d.
- Syntax of the Greek Moods and Tenses.** By Prof. GOODWIN. New Edition. 6s. 6d.
- First Lessons in Greek.** By Prof. J. W. WHITE. 4s. 6d.
- Elements of Greek Grammar.** By Prof. J. G. GREKNWOOD. 5s. 6d.
- Homeric Dictionary.** By Dr. G. AUTENRIETH. Translated by Dr. KEEP. Crown 8vo, 6s.

---

MACMILLAN AND CO., LONDON.

December, 1882.

**A CATALOGUE**  
OF  
**EDUCATIONAL BOOKS,**

PUBLISHED BY  
**MACMILLAN AND CO.,**  
BEDFORD STREET, STRAND, LONDON.

---

**ELEMENTARY CLASSICS.**

18mo, eighteenpence each.

A Series of **CLASSICAL READING BOOKS**, selected from the best Greek and Latin authors, with short introductions, and full elementary Notes at the end, designed for the use of the Lower Forms of Public Schools, of Private Preparatory Schools, of Candidates for University Local Examinations, and of beginners generally.

The following are ready or in preparation :—

**CÆSAR. THE GALLIC WAR. BOOK I.** Edited, with Notes and Vocabulary, by A. S. WALPOLE, M.A. [Ready.]

**THE SECOND AND THIRD CAMPAIGNS OF THE GALLIC WAR.** Edited by W. G. RUTHERFORD, M.A., Balliol College, Oxford, and Assistant-Master at St. Paul's School. [Ready.]

**SCENES FROM THE FIFTH AND SIXTH BOOKS OF THE GALLIC WAR.** Selected and Edited by C. COLBECK, M.A., Fellow of Trinity College, Cambridge, and Assistant-Master at Harrow. [Ready.]

**CICERO. SELECT LETTERS.** Edited by Rev. G. E. JEANS, M.A., Fellow of Hertford College, Oxford, and Assistant-Master in Haileybury College. [Ready.]

10,000. 12. 82.

## 2    MACMILLAN'S EDUCATIONAL CATALOGUE.

---

**EURIPIDES. *HECUBA*.** Edited by Rev. JOHN BOND, M.A.,  
and A. S. WALPOLE, M.A. [Ready.]

**GREEK TESTAMENT.** Selections. Edited by Rev. G. F.  
MACLEAR, M.A., D.D., Warden of St. Augustine's College,  
Canterbury. [In preparation.]

**HERODOTUS. Selections from Books VII. and VIII.**  
***THE EXPEDITION OF XERXES.*** Edited by A. H.  
COOKE, B.A., Fellow of King's College, Cambridge.  
[Ready.]

**HOMER'S ILIAD. Book XVIII. *THE ARMS OF ACHIL-  
LES*.** Edited by S. R. JAMES, M.A., Scholar of Trinity Col-  
lege, Cambridge, and Assistant-Master at Eton. [Ready.]

**HOMER'S ILIAD. Book I.** Edited, with Notes and Vocabulary,  
by Rev. JOHN BOND, M.A., and A. S. WALPOLE, M.A.  
[In preparation.]

**HOMER'S ODYSSEY. Book I.** With Notes and Vocabulary.  
by the same Editors. [In preparation.]

**HORACE. *THE FIRST BOOK OF THE ODES.*** Edited  
by T. E. PAGE, M.A., late Fellow of St. John's College, Cam-  
bridge, and Assistant-Master at the Charterhouse. [Ready.]  
***THE SECOND BOOK OF THE ODES.*** By the same  
Editor. [Ready.]

***THE THIRD BOOK OF THE ODES.*** By the same  
Editor. [Ready.]

***THE FOURTH BOOK OF THE ODES.*** By the same  
Editor. [In preparation.]

***SELECT EPODES AND ARS POETICA.*** Edited  
by Rev. H. A. DALTON, M.A., late Student of Christ  
Church, Oxford. [In preparation.]

***SELECTIONS FROM THE EPISTLES AND  
SATIRES.*** Edited by Rev. W. J. F. V. BAKER, B.A.,  
Fellow of St. John's College, Cambridge, and Assistant-  
Master at Marlborough. [Ready.]

**JUVENAL. *Satires I. and III.*** Edited by E. G. HARDY, M.A.,  
Head Master of Grantham School, and formerly Fellow of  
Jesus College, Oxford. [In preparation.]

- LIVY—Book I.** Edited, with Notes and Vocabulary, by Rev. H. M. STEPHENSON, Head-Master of St. Peter's School, York. [*In preparation.*]
- LIVY. THE HANNIBALIAN WAR.** Being part of the 21st and 22nd books of Livy, adapted for the use of beginners. By G. C. MACAULAY, M.A., Assistant-Master at Rugby, formerly Fellow of Trinity College, Cambridge. [*Ready.*]
- THE LAST TWO KINGS OF MACEDON. SCENES FROM THE LAST DECADE OF LIVY.** Selected and Edited by F. H. RAWLINS, M.A., Fellow of King's College, Cambridge, and Assistant-Master at Eton. [*In preparation.*]
- OVID. SELECTIONS.** Edited by E. S. SHUCKBURGH, M.A., late Fellow of Emmanuel College, Cambridge, and Assistant-Master at Eton. [*Ready.*]
- PLATO. EUTHYPHRO AND MENEXENUS.** Edited by C. E. GRAVES, M.A. [*Ready.*]
- TERENCE. SCENES FROM THE ANDRIA.** Edited by F. W. CORNISH, M.A., Assistant-Master at Eton. [*In preparation.*]
- THE GREEK ELEGIAC POETS.** Selected and Edited by Rev. HERBERT KYNASTON, M.A., Principal of Cheltenham College, and formerly Fellow of St. John's College, Cambridge. [*Ready.*]
- THUCYDIDES, Book IV. Ch. 1-41. THE CAPTURE OF SPHACTERIA.** Edited by C. E. GRAVES, M.A., Classical Lecturer and late Fellow of St. John's College, Cambridge. [*Ready.*]
- THE RISE OF THE ATHENIAN EMPIRE.** Book I., cc. 89-118 and 128-138. Edited by F. H. COLSON, B.A., Fellow of St. John's College, Cambridge, and Assistant-Master at Clifton College. [*In preparation.*]
- VERGIL. THE SECOND GEORGIC.** Edited by Rev. J. H. SKRINE, M.A., late Fellow of Merton College, Oxford, and Assistant-Master at Uppingham. [*Ready.*]
- VIRGIL'S ÆNEID. I.** Edited, with Notes and Vocabulary, by A. S. WALPOLE, M.A. [*Ready.*]

**VIRGIL THE FIFTH ÆNEID. THE FUNERAL GAMES.**

Edited by Rev. A. CALVERT, M.A., late Fellow of St. John's College, Cambridge. With Vocabulary. [Ready.

**XENOPHON. ANABASIS. Book I.** Edited, with Notes and

Vocabulary. By A. S. WALPOLE, M.A. [Ready.

---

**MACMILLAN'S CLASSICAL SERIES FOR COLLEGES AND SCHOOLS.**

Fcap. 8vo.

Being select portions of Greek and Latin authors, edited with Introductions and Notes at the end, by eminent scholars. The series is designed to supply first-rate text-books for the higher forms of Schools, having in view also the needs of Candidates for public examinations at the Universities and elsewhere.

The following volumes are ready :—

**ÆSCHYLUS—PERSÆ.** Edited by A. O. PRICKARD, M.A., Fellow and Tutor of New College, Oxford. With Map. 3s. 6d.

**CATULLUS—SELECT POEMS.** Edited by F. P. SIMPSON, B.A., late Scholar of Balliol College, Oxford. New and revised Edition. 5s.

**CICERO—THE SECOND PHILIPPIC ORATION.** From the German of Karl Halm. Edited, with Corrections and Additions, by JOHN E. B. MAYOR, Professor of Latin in the University of Cambridge, and Fellow of St. John's College. New edition, revised. 5s.

**THE CATILINE ORATIONS.** From the German of Karl Halm. Edited, with Additions, by A. S. WILKINS, M.A., Professor of Latin at the Owens College, Manchester. New edition. 3s. 6d.

**THE ACADEMICA.** Edited by JAMES REID, M.A., Fellow of Caius College, Cambridge. 4s. 6d.

**PRO LEGE MANILIA.** Edited after HALM by Prof. A. S. WILKINS, M.A. 3s. 6d.

**PRO ROSCIO AMBRIANO.** Edited after HALM. By E. H. DONKIN, M.A., late Scholar of Lincoln College, Oxford. Assistant-Master at Uppingham. 4s. 6d.

**DEMOSTHENES — THE ORATION ON THE CROWN.**

Edited by B. DRAKE, M.A., late Fellow of King's College, Cambridge. New and revised edition. 4s. 6d.

**ADVERSUS LEPTINEM.** Edited by Rev. J. R. KING, M.A., Fellow and Tutor of Oriel College, Oxford. 4s. 6d.

**EURIPIDES—HIPPOLYTUS.** Edited by J. P. MAHAFFY, M.A., Fellow and Professor of Ancient History in Trinity College, Dublin, and J. B. BURY, Scholar of Trinity College, Dublin. 3s. 6d.

**HOMER'S ILIAD—THE STORY OF ACHILLES.** Edited by the late J. H. PRATT, M.A., and WALTER LEAF, M.A., Fellows of Trinity College, Cambridge. 6s.

**HOMER'S ODYSSEY—THE NARRATIVE OF ODYSSEUS, Books IX.—XII.** Edited by JOHN E. B. MAYOR, M.A. Part I. 3s.

**JUVENAL—SELECT SATIRES.** Edited by JOHN E. B. MAYOR, Fellow of St. John's College, Cambridge, and Professor of Latin. Satires X. and XI. 3s. 6d. Satires XII.—XVI. 4s. 6d.

**LIVY—HANNIBAL'S FIRST CAMPAIGN IN ITALY, Books XXI. and XXII.** Edited by the Rev. W. W. CAPES, Reader in Ancient History at Oxford. With 3 Maps. 5s.

**Books II. and III.** Edited by Rev. H. M. STEPHENSON, M.A., Head-Master of St. Peter's School, York. 5s.

**LYSIAS—SELECT ORATIONS.** Edited by E. S. SHUCKBURGH, M.A., Assistant-Master at Eton College. 6s.

**MARTIAL—SELECT EPIGRAMS.** Edited by Rev. H. M. STEPHENSON, M.A., Head-Master of St. Peter's School, York. 6s.

**OVID—FASTI.** Edited by G. H. HALLAM, M.A., Fellow of St. John's College, Cambridge, and Assistant-Master at Harrow. With Maps 5s.

**HEROIDUM EPISTULÆ XIII.** Edited by E. S. SHUCKBURGH, M.A. 4s. 6d.

**PLAUTUS—MILES GLORIOSUS.** Edited by R. V. TYRRELL, M.A., Fellow and Professor of Greek in Trinity College, Dublin. 5s.



**PLINY'S LETTERS—Book III.** Edited by Professor JOHN E. B. MAYOR. With Life of Pliny, by G. H. RENDALL, M.A. Fcap. 8vo. 5s.

**PLUTARCH—LIFE OF THEMISTOKLES.** Edited by Rev. H. A. HOLDEN, M.A., LL.D., Head Master of Ipswich School; some time Fellow of Trinity College, Cambridge; Editor of "Aristophanes," &c. 5s.

**PROPERTIUS—SELECT POEMS.** Edited by J. P. POSTGATE, M.A., Fellow of Trinity College, Cambridge. 6s.

**SALLUST—CATILINE and JUGURTHA.** Edited by C. MERIVALE, B.D. New edition, carefully revised and enlarged. 4s. 6d. Or separately 2s. 6d. each.

**TACITUS—AGRICOLA and GERMANIA.** Edited by A. J. CHURCH, M.A., and W. J. BRODRICK, M.A. Translators of Tacitus. New edition. 3s. 6d. Or separately 2s. each.

**THE ANNALS, Book VI.** By the same Editors. 2s. 6d.

**TERENCE—HAUTON TIMORUMENOS.** Edited by E. S. SHUCKBURGH, M.A., Assistant-Master at Eton College. 3s. With Translation, 4s. 6d.

**PHORMIO.** Edited by Rev. JOHN BOND, M.A., and A. S. WALPOLE, B.A. 4s. 6d.

**THUCYDIDES—THE SICILIAN EXPEDITION, Books VI. and VII.** Edited by the Rev. PERCIVAL FROST, M.A., Late Fellow of St. John's College, Cambridge. New edition, revised and enlarged, with Map. 5s.

**VIRGIL—ÆNEID, II. and III.** The Narrative of Æneas. Edited by E. W. HOWSON, M.A., Fellow of King's College, Cambridge, and Assistant-Master at Harrow. 3s.

**XENOPHON—HELLENICA, Books I. and II.** Edited by H. HAILSTONE, B.A., late Scholar of Peterhouse, Cambridge. With Map. 4s. 6d.

**CYROPÆDIA, Books VII. and VIII.** Edited by ALFRED GOODWIN, M.A., Professor of Greek in University College, London. 5s.

**MEMORABILIA SOCRATIS.** Edited by A. R. CLUER, B.A. Balliol College, Oxford. 6s.

**XENOPHON—THE ANABASIS—Books I. to IV.** Edited with Notes by Professors W. W. GOODWIN and J. W. WHITE. Adapted to Goodwin's Greek Grammar. With a Map. 5s.

*The following are in preparation :—*

**ÆSCHINES—IN CTESIPHONTEM.** Edited by Rev. T. GWATKIN, M.A., late Fellow of St. John's College, Cambridge. *[In the press.]*

**CICERO—PRO P. SESTIO.** Edited by Rev. H. A. HOLDEN, M.A., LL.D., Head-Master of Ipswich School, late Fellow and Assistant Tutor of Trinity College, Cambridge, Editor of Aristophanes, &c.

**DEMOSTHENES—FIRST PHILIPPIC.** Edited by Rev. T. GWATKIN, M.A., late Fellow of St. John's College, Cambridge.

**EURIPIDES—SELECT PLAYS,** by various Editors.

**ALCESTIS.** Edited by J. E. C. WELLDON, B.A., Fellow and Lecturer of King's College, Cambridge.

**BACCHÆ.** Edited by E. S. SHUCKBURGH, M.A., Assistant-Master at Eton College.

**MEDÆA.** Edited by A. W. VERRALL, M.A., Fellow and Lecturer of Trinity College, Cambridge. *[In the press.]*

**IPHIGENEIA IN TAURIS.** Edited by E. B. ENGLAND, M.A., Lecturer at the Owen's College, Manchester. *[In the press.]*

**HERODOTUS—THE INVASION OF GREECE BY XERXES.** Books VII. and VIII. Edited by THOMAS CASE, M.A., formerly Fellow of Brasenose College, Oxford.

**HOMER'S ODYSSEY—Books XXI.—XXIV.** Edited by S. G. HAMILTON, B.A., Fellow of Hertford College, Oxford. *[In the press.]*

**HORACE—THE ODES.** Edited by T. E. PAGE, M.A., Master at Charterhouse and late Fellow of St. John's College, Cambridge.

**THE SATIRES.** Edited by ARTHUR PALMER, M.A., Fellow and Professor of Latin in Trinity College, Dublin. *[In the press.]*

**THE EPISTLES AND ARS POETICA.** Edited by Professor A. S. WILKINS, M.A. *[In the press.]*

**LUCRETIVS—Books I. to III.** Edited by J. H. WARBURTON LEV, B.A., late Scholar of Corpus Christi College, Oxford, and Assistant-Master at Rossall.

## 8 MACMILLAN'S EDUCATIONAL CATALOGUE.

---

**PLATO—MENO.** Edited by E. S. THOMPSON, M.A., Fellow of Christ's College, Cambridge.

**APOLOGY AND CRITO.** Edited by F. J. H. JENKINSON, M.A., Fellow of Trinity College, Cambridge.

**THE REPUBLIC.** Books I.—V. Edited by T. H. WARREN, M.A., Fellow of Magdalen College, Oxford.

**SOPHOCLES—ANTIGONE.** Edited by Rev. JOHN BOND, M.A., and A. S. WALPOLE, M.A.

**TACITUS—THE HISTORY.** Books I. and II. Edited by C. E. GRAVES, M.A.

**THUCYDIDES—Books I. and II.** Edited by H. BROADBENT, M.A., Fellow of Exeter College, Oxford, and Assistant-Master at Eton College.

**Books III. IV. and V.** Edited by C. E. GRAVES, M.A., Classical Lecturer, and late Fellow of St. John's College, Cambridge. (To be published separately.)

[Book IV. in the press.]

**TIBULLUS. SELECTIONS.** Edited by J. P. POSTGATE, M.A., Fellow of Trinity College, Cambridge.

*Other volumes will follow.*

### CLASSICAL.

**ÆSCHYLUS—THE EUMENIDES.** The Greek Text, with Introduction, English Notes, and Verse Translation. By BERNARD DRAKE, M.A., late Fellow of King's College, Cambridge. 8vo. 5s.

**THE ORESTEIAN TRILOGY.** Edited, with Introduction and Notes, by A. O. PRICKARD, M.A., Fellow and Tutor of New College, Oxford. 8vo. [In preparation.]

**ANTONINUS, MARCUS AURELIUS—BOOK IV. OF THE MEDITATIONS.** The Text Revised with Translation and Notes. By HASTINGS CROSSLEY, M.A., Professor of Greek in Queen's College, Belfast. 8vo. 6s.

**ARATUS—THE SKIES AND WEATHER-FORECASTS OF ARATUS.** Translated with Notes by E. POSTE, M.A., Oriel College, Oxford. Crown 8vo. 3s. 6d.

**ARISTOTLE—AN INTRODUCTION TO ARISTOTLES RHETORIC.** With Analysis, Notes, and Appendices. By E. M. COPE, Fellow and Tutor of Trinity College, Cambridge, 8vo. 14s.

**ARISTOTLE ON FALLACIES; OR, THE SOPHISTIC ELENCHI.** With Translation and Notes by E. POSTE, M.A. Fellow of Oriel College, Oxford. 8vo. 8s. 6d.

**THE METAPHYSICS. BOOK I.** Translated by a Cambridge Graduate. 8vo. 5s. [Book II. in preparation.]

**THE POLITICS.** Edited, after SUSEMIHL, by R. D. HICKS, M.A., Fellow of Trinity College, Camb. 8vo. [In the press.]

**THE POLITICS.** Translated by J. E. C. WELLDON, M.A., Fellow of King's College, Cambridge. Cr. 8vo. [In the press.]

**ARISTOPHANES—THE BIRDS.** Translated into English Verse, with Introduction, Notes, and Appendices, by B. H. KENNEDY, D.D., Regius Professor of Greek in the University of Cambridge. Crown 8vo. 6s. Help-Notes to the same, for the use of Students. 1s. 6d.

**ARNOLD—A HANDBOOK OF LATIN EPIGRAPHY—** By W. T. ARNOLD, B.A. [In preparation.]

**THE ROMAN SYSTEM OF PROVINCIAL ADMINISTRATION TO THE ACCESSION OF CONSTANTINE THE GREAT.** Crown 8vo. 6s.

"Ought to prove a valuable handbook to the Student of Roman History."—GUARDIAN.

**BABRIUS. (RUTHERFORD.)** *Scriptores Fabularum Graeci.* I. BABRIUS. A Revised Text, with Introductions, Critical Notes, and a Commentary. By W. G. RUTHERFORD, M.A., Balliol College, Oxford, Assistant-Master in St. Paul's School. 8vo. [In the press.]

**BELCHER—SHORT EXERCISES IN LATIN PROSE COMPOSITION AND EXAMINATION PAPERS IN LATIN GRAMMAR,** to which is prefixed a Chapter on Analysis of Sentences. By the Rev. H. BELCHER, M.A., Assistant Master in King's College School, London. New Edition. 18mo. 1s. 6d.

**KEY TO THE ABOVE** (for Teachers only). 2s. 6d.

**SHORT EXERCISES IN LATIN PROSE COMPOSITION. PART II.,** On the Syntax of Sentences, with an Appendix including, *EXERCISES IN LATIN IDIOMS, &c.* 18mo. 2s.

**KEY TO THE ABOVE.**

[In preparation.]

**BLACKIE—GREEK AND ENGLISH DIALOGUES FOR USE IN SCHOOLS AND COLLEGES.** By JOHN STUART BLACKIE, Professor of Greek in the University formerly of Edinburgh. New Edition. Fcap. 8vo. 2s. 6d.

**CICERO—THE ACADEMICA.** The Text revised and explained by JAMES REID, M.A., Fellow of Caius College, Cambridge. New Edition. With Translation. 8vo. [In the press.]

**THE ACADEMICS.** Translated by JAMES S. REID, M.A. 8vo. 5s. 6d.

**SELECT LETTERS.**—After the Edition of ALBERT WATSON, M.A. Translated by G. E. JEANS, M.A., Fellow of Hertford College, Oxford, and Assistant-Master at Haileybury. 8vo. 10s. 6d.

**CLASSICAL WRITERS.** Edited by J. R. GREEN, M.A. Fcap. 8vo. 1s. 6d. each.

A Series of small volumes upon some of the principal classical writers, whose works form subjects of study in our Schools.

**EURIPIDES.** By Professor J. P. MAHAFFY. [Ready.]

**LIVY.** By Rev. W. W. CAPES, M.A. [Ready.]

**SOPHOCLES.** By Prof. LEWIS CAMPBELL. [Ready.]

**VERGIL.** By Professor H. NETTLESHIP. [Ready.]

**DEMOSTHENES.** By Prof. S. H. BUTCHER. [Ready.]

**TACITUS.** By A. J. CHURCH, M.A., & W. J. BRODRIBB, M.A. [Ready.]

**CICERO.** By Professor A. S. WILKINS. } In preparation.

**HERODOTUS.** By JAMES BRYCE, M.A. }

**ELLIS—PRACTICAL HINTS ON THE QUANTITATIVE PRONUNCIATION OF LATIN,** for the use of Classical Teachers and Linguists. By A. J. ELLIS, B.A., F.R.S. Extra fcap. 8vo 4s. 6d.

**ENGLAND—EXERCISES ON LATIN SYNTAX AND IDIOM, ARRANGED WITH REFERENCE TO ROBY'S SCHOOL LATIN GRAMMAR.** By E. B. ENGLAND, M.A., Assistant Lecturer at the Owens College, Manchester. Crown 8vo. 2s. 6d. Key, for Teachers only, 2s. 6d.

**EURIPIDES—MEDEA.** Edited, with Introduction and Notes, by A. W. VERRALL, M.A., Fellow and Lecturer of Trinity College, Cambridge. 8vo. 7s. 6d.

**GEDDES—THE PROBLEM OF THE HOMERIC POEMS**

By W. D. GEDDES, Professor of Greek in the University of Aberdeen. 8vo. 14s.

**GLADSTONE—Works by the Rt. Hon. W. E. GLADSTONE, M.P.**

*JUVENTUS MUNDI*; or, Gods and Men of the Heroic Age. Second Edition. Crown 8vo. 10s. 6d.

*THE TIME AND PLACE OF HOMER.* Crown 8vo. 6s. 6d.

*A PRIMER OF HOMER.* 18mo. 1s.

**GOODWIN—Works by W. W. GOODWIN, Professor of Greek in Harvard University, U.S.A.**

*SYNTAX OF THE MOODS AND TENSES OF THE GREEK VERB.* New Edition, revised. Crown 8vo. 6s. 6d.

*A GREEK GRAMMAR.* New Edition, revised. Crown 8vo. 6s.

"It is the best Greek Grammar of its size in the English language."—*Athenæum*.

*A GREEK GRAMMAR FOR SCHOOLS.* Crown 8vo. 3s. 6d.

**GOODWIN—A TEXT-BOOK OF GREEK PHILOSOPHY,**  
based on RITTER and PRELLER'S "Historia Philosophiæ Graecæ et Romanæ." By ALFRED GOODWIN, M.A. Fellow of Balliol College, Oxford, and Professor of Greek in University College, London. 8vo. [In preparation.

**GREENWOOD—THE ELEMENTS OF GREEK GRAMMAR,**  
including Accidence, Irregular Verbs, and Principles of Derivation and Composition; adapted to the System of Crude Forms. By J. G. GREENWOOD, Principal of Owens College, Manchester. New Edition. Crown 8vo. 5s. 6d.

**HERODOTUS, Books I.—III.—THE EMPIRES OF THE EAST.** Edited, with Notes and Introductions, by A. H. SAYCE, M.A., Fellow and Tutor of Queen's College, Oxford, and Deputy-Professor of Comparative Philology. 8vo.

[In the press.

**HODGSON—MYTHOLOGY FOR LATIN VERSIFICATION.** A brief Sketch of the Fables of the Ancients, prepared to be rendered into Latin Verse for Schools. By F. HODGSON, B.D., late Provost of Eton. New Edition, revised by F. C. HODGSON, M.A. 18mo. 3s.

**HOMER—THE ODYSSEY.** Done into English by S. H. BUTCHER, M.A., Professor of Greek in the University of Edinburgh, and ANDREW LANG, M.A., late Fellow of Merton College, Oxford. Second Edition, revised and corrected, with new Introduction, additional Notes and Illustrations. Crown 8vo. 10s. 6d.

*THE ILIAD.* Edited, with Introduction and Notes, by WALTER LEAF, M.A., Fellow of Trinity College, Cambridge, and the late J. H. PRATT, M.A. 8vo. [In preparation.]

*THE ILIAD.* Translated into English Prose. By ANDREW LANG, M.A., WALTER LEAF, M.A., and ERNEST MYERS, M.A. Crown 8vo. [In the Press.]

**HOMERIC DICTIONARY.** For Use in Schools and Colleges. Translated from the German of Dr. G. AUTENRIETH, with Additions and Corrections by R. P. KEEP, Ph.D. With numerous Illustrations. Crown 8vo. 6s.

**HORACE—THE WORKS OF HORACE,** rendered into English Prose, with Introductions, Running Analysis, and Notes, by J. LONSDALE, M.A., and S. LEE, M.A. Globe 8vo. 3s. 6d.

**JACKSON—FIRST STEPS TO GREEK PROSE COMPOSITION.** By BLOMFIELD JACKSON, M.A. Assistant-Master in King's College School, London. New Edition, revised and enlarged. 18mo. 1s. 6d.

*KEY TO FIRST STEPS.* 18mo. 3s. 6d.  
(Supplied to Teachers only.)

*SECOND STEPS TO GREEK PROSE COMPOSITION,* with Miscellaneous Idioms, Aids to Accentuation, and Examination Papers in Greek Scholarship. 18mo. 2s. 6d.

*KEY TO SECOND STEPS.* 18mo. 3s. 6d.  
(Supplied to Teachers only.)

**JACKSON—A MANUAL OF GREEK PHILOSOPHY.** By HENRY JACKSON, M.A., Fellow and Prælector in Ancient Philosophy, Trinity College, Cambridge. [*In preparation.*]

**JEBB—Works by R. C. JEBB, M.A., Professor of Greek in the University of Glasgow.**

*THE ATTIC ORATORS FROM ANTIPHON TO ISÆOS.* 2 vols. 8vo. 25s.

*SELECTIONS FROM THE ATTIC ORATORS, ANTIPHON, ANDOKIDES, LYSIAS, ISOKRATES, AND ISÆOS.* Edited, with Notes. Being a companion volume to the preceding work. 8vo. 12s. 6d.

*THE CHARACTERS OF THEOPHRASTUS.* Translated from a revised Text, with Introduction and Notes. Extra fcap. 8vo. 6s. 6d.

*A PRIMER OF GREEK LITERATURE.* 18mo. 1s.

*A HISTORY OF GREEK LITERATURE.* Crown 8vo  
[*In preparation*]

**JUVENAL—THIRTEEN SATIRES OF JUVENAL.** With a Commentary. By JOHN E. B. MAYOR, M.A., Kennedy Professor of Latin at Cambridge. Vol. I. Second Edition, enlarged. Crown 8vo. 7s. 6d. Vol. II. Crown 8vo. 10s. 6d.

"For really ripe scholarship, extensive acquaintance with Latin literature, and familiar knowledge of continental criticism, ancient and modern, it is unsurpassed among English editions."—PROF. CONINGTON IN "EDINBURGH REVIEW."

"MR. MAYOR'S work is beyond the reach of common literary compliment. It is not only a commentary on Juvenal, but a mine of the most valuable and interesting information on the history, social condition, manners, and beliefs of the Roman world during the period of the early Empire."—PROF. NETTLESHIP IN THE "ACADEMY."

"Scarcely any valuable contribution that has been hitherto made to the interpretation of Juvenal will be sought in vain in this commentary . . . This excellent work meets the long felt want of a commentary to Juvenal on a level with the demands of modern science."—PROF. FRIEDLÄNDER OF KÖNIGSBERG IN "JAHRBUCH FÜR ALTERTHUMSWISSENSCHAFT."

*THIRTEEN SATIRES.* Translated into English after the Text of J. E. B. Mayor by HERBERT STRONG, M.A., Professor of Latin, and ALEXANDER LEEPER, M.A., Warden of Trinity College, in the University of Melbourne. Crown 8vo. 3s. 6d.

**KIEPERT—MANUAL OF ANCIENT GEOGRAPHY,** Translated from the German of Dr. HEINRICH KIEPERT. Crown 8vo. 5s.

"The English Edition of the 'Manual' will form an indispensable companion to Kiepert's 'Atlas' now used in many of our leading schools."—THE TIMES.



**KYNASTON—EXERCISES IN THE COMPOSITION OF GREEK IAMBIC VERSE** by Translations from English Dramatists. By Rev. H. KYNASTON, M.A., Principal of Cheltenham College. With Introduction, Vocabulary, &c. Extra Fcap. 8vo. 4s. 6d.

**KEY TO THE SAME** (for Teachers only). Extra fcap. 8vo. 4s. 6d.

**EXEMPLARIA CHELTONIENSIA** : sive quae discipulis suis Carmina identidem Latine reddenda proposuit ipse reddidit ex cathedra dictavit HERBERT KYNASTON, M.A., Principal of Cheltenham College. Extra fcap. 8vo. 5s.

**LIVY, Books XXI.—XXV.** Translated by A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A. Crown 8vo. [*In the press.*]

**MACMILLAN—FIRST LATIN GRAMMAR.** By M. C. MACMILLAN, M.A., late Scholar of Christ's College, Cambridge, sometime Assistant Master in St. Paul's School. New Edition. Enlarged. 18mo. 1s. 6d.

**MAHAFFY—Works** by J. P. MAHAFFY, M.A., Professor of Ancient History in Trinity College, Dublin.

**SOCIAL LIFE IN GREECE** ; from Homer to Menander. Fourth Edition, revised and enlarged. Crown 8vo. 9s.

**RAMBLES AND STUDIES IN GREECE.** With Illustrations. Second Edition. With Map. Crown 8vo. 10s. 6d.

**A PRIMER OF GREEK ANTIQUITIES.** With Illustrations. 18mo. 1s.

**EURIPIDES.** 18mo. 1s. 6d. (*Classical Writers.*)

**MARSHALL—A TABLE OF IRREGULAR GREEK VERBS**, classified according to the arrangement of Curtius' Greek Grammar. By J. M. MARSHALL, M.A., one of the Masters in Clifton College. 8vo. cloth. New Edition. 1s.

**MARTIAL—BOOKS I. AND II. OF THE EPIGRAMS.** Edited, with Introduction and Notes, by Professor J. E. P. MAYOR, M.A. 8vo. [*In the press.*]

**MAYOR (JOHN E. B.)—FIRST GREEK READER.** Edited after KARL HALM, with Corrections and large Additions by Professor JOHN E. B. MAYOR, M.A., Fellow of St. John's College, Cambridge. New Edition, revised. Fcap. 8vo. 4s. 6d.

**BIBLIOGRAPHICAL CLUE TO LATIN LITERATURE.** Edited after HÜBNER, with large Additions by Professor JOHN E. B. MAYOR. Crown 8vo. 10s. 6d.

**MAYOR (JOSEPH B.)—GREEK FOR BEGINNERS.** By the Rev. J. B. MAYOR, M.A., Professor of Classical Literature in King's College, London. Part I., with Vocabulary, 1s. 6d. Parts II. and III., with Vocabulary and Index, 3s. 6d. complete in one Vol. New Edition. Fcap. 8vo. cloth. 4s. 6d.

**NIXON—PARALLEL EXTRACTS** arranged for translation into English and Latin, with Notes on Idioms. By J. E. NIXON, M.A., Fellow and Classical Lecturer, King's College, Cambridge. Part I.—Historical and Epistolary. New Edition, revised and enlarged. Crown 8vo. 3s. 6d.

**PHRYNICHUS — RUTHERFORD — THE NEW PHRYNICHUS;** being a Revised Text of the Ecloga of the Grammarian Phrynichus. With Introduction and Commentary by W. GUNION RUTHERFORD, M.A., of Balliol College, Oxford, Assistant Classical Master in St. Paul's School. 8vo. 18s.

**PINDAR—THE EXTANT ODES OF PINDAR.** Translated into English, with an Introduction and short Notes, by ERNEST MYERS, M.A., Fellow of Wadham College, Oxford. Crown 8vo. 5s.

**PLATO—THE REPUBLIC OF PLATO.** Translated into English, with an Analysis and Notes, by J. LL. DAVIES, M.A., and D. J. VAUGHAN, M.A. 18mo. 4s. 6d.

**PHILEBUS.** Edited, with Introduction and Notes, by HENRY JACKSON, M.A., Fellow of Trinity College, Cambridge. 8vo. [In preparation.]

**THE TRIAL AND DEATH OF SOCRATES.** Being the Euthyphro, Apology, Crito, and Phaedo of Plato. Translated by F. J. CHURCH. Crown 8vo. 4s. 6d.

**PHÆDO.** Edited by R. D. ARCHER-HIND, M.A., Fellow of Trinity College, Cambridge. 8vo. [In preparation.]

**PLAUTUS—THE MOSTELLARIA OF PLAUTUS.** With Notes, Prolegomena, and Excursus. By WILLIAM RAMSAY, M.A., formerly Professor of Humanity in the University of Glasgow. Edited by Professor GEORGE G. RAMSAY, M.A., of the University of Glasgow. 8vo. 14s.

**POSTGATE AND VINCE—A DICTIONARY OF LATIN ETYMOLOGY.** By J. P. POSTGATE, M.A., and C. A. VINCE, M.A. *[In preparation.]*

**POTTS (A. W.)—Works by ALEXANDER W. POTTS, M.A., LL.D.,** late Fellow of St. John's College, Cambridge; Head Master of the Fettes College, Edinburgh.

**HINTS TOWARDS LATIN PROSE COMPOSITION.** New Edition. Extra fcap. 8vo. 3s.

**PASSAGES FOR TRANSLATION INTO LATIN PROSE.** Edited with Notes and References to the above. Extra fcap. 8vo. 2s.

**LATIN VERSIONS OF PASSAGES FOR TRANSLATION INTO LATIN PROSE.** For Teachers only. 2s. 6d.

**EXERCISES IN LATIN PROSE.** With Introduction, Notes, &c., for the Middle Forms of Schools. Extra fcap. 8vo. *[In preparation.]*

**ROBY—A GRAMMAR OF THE LATIN LANGUAGE,** from Plautus to Suetonius. By H. J. ROBY, M.A., late Fellow of St. John's College, Cambridge. In Two Parts. Third Edition. Part I. containing :—Book I. Sounds. Book II. Inflexions. Book III. Word-formation. Appendices. Crown 8vo. 8s. 6d. Part II.—Syntax, Prepositions, &c. Crown 8vo. 10s. 6d.

"Marked by the clear and practised insight of a master in his art. A book that would do honour to any country."—*ATHENÆUM*.

**SCHOOL LATIN GRAMMAR.** By the same Author. Crown 8vo. 5s.

**RUSH—SYNTHETIC LATIN DELECTUS.** A First Latin Construing Book arranged on the Principles of Grammatical Analysis. With Notes and Vocabulary. By E. RUSH, B.A. With Preface by the Rev. W. F. MOULTON, M.A., D.D. Second and Enlarged Edition. Extra fcap. 8vo. 2s. 6d.

**RUST—FIRST STEPS TO LATIN PROSE COMPOSITION.** By the Rev. G. RUST, M.A., of Pembroke College, Oxford, Master of the Lower School, King's College, London. New Edition. 18mo. 1s. 6d.

**RUTHERFORD—A FIRST GREEK GRAMMAR.** By W. G. RUTHERFORD, M.A., Assistant Master in St. Paul's School, London. New Edition, enlarged. Extra fcap. 8vo. 1s. 6d.

**SALLUST—CATILINE AND JUGURTHA.** Translated, with Introductory Essays, by A. W. POLLARD, B.A. Crown 8vo. 6s.

**SEELEY—A PRIMER OF LATIN LITERATURE.** By Prof. J. R. SEELEY. 18mo. [In preparation.]

**SIMPSON—PROGRESSIVE EXERCISES IN LATIN PROSE COMPOSITION.** Founded on Passages selected from Cicero, Livy, &c. By F. P. SIMPSON, B.A., of Balliol College, Oxford. [In preparation.]

**TACITUS—COMPLETE WORKS TRANSLATED.** By A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A.

*THE HISTORY.* With Notes and a Map. New Edition. Crown 8vo. 6s.

*THE ANNALS.* With Notes and Maps. New Edition. Crown 8vo. 7s. 6d.

*THE AGRICOLA AND GERMANY, WITH THE DIALOGUE ON ORATORY.* With Maps and Notes. New and Revised Edition. Crown 8vo. 4s. 6d.

*THE ANNALS.* Edited, with Introductions and Notes, by G. O. HOLBROOKE, M.A., Professor of Latin in Trinity College, Hartford, U.S.A. With Maps. 8vo. 16s.

*THE HISTORIES.* Edited, with Introduction and Notes, by Rev. WALTER SHORT, M.A., and Rev. W. A. SPOONER, M.A., Fellows of New College, Oxford. 8vo. [In preparation.]

**THEOCRITUS, BION and MOSCHUS.** Rendered into English Prose with Introductory Essay by ANDREW LANG, M.A. Crown 8vo. 6s.

**THEOPHRASTUS—THE CHARACTERS OF THEOPHRASTUS.** An English Translation from a Revised Text. With Introduction and Notes. By R. C. JEBB, M.A., Professor of Greek in the University of Glasgow. Extra fcap. 8vo. 6s. 6d.

**THRING**—Works by the Rev. R. THRING, M.A., Head-Master of Uppingham School.

*A LATIN GRADUAL*. A First Latin Construing Book for Beginners. New Edition, enlarged, with Coloured Sentence Maps. Fcap. 8vo. 2s. 6d.

*A MANUAL OF MOOD CONSTRUCTIONS*. Fcap. 8vo. 1s. 6d.

*A CONSTRUING BOOK*. Fcap. 8vo. 2s. 6d.

**VIRGIL**—*THE WORKS OF VIRGIL RENDERED INTO ENGLISH PROSE*, with Notes, Introductions, Running Analysis, and an Index, by JAMES LONSDALE, M.A., and SAMUEL LEE, M.A. New Edition. Globe 8vo. 3s. 6d.

**WHITE**—*FIRST LESSONS IN GREEK*. Adapted to Goodwin's Greek Grammar, and designed as an introduction to the Anabasis of Xenophon. By JOHN WILLIAMS WHITE, Ph.D., Assistant-Prof. of Greek in Harvard University. Crown 8vo. 4s. 6d.

**WILKINS**—*A PRIMER OF ROMAN ANTIQUITIES*. By A. S. WILKINS, M.A., Professor of Latin in the Owens College, Manchester. With Illustrations. 18mo. 1s.

**WRIGHT**—Works by J. WRIGHT, M.A., late Head Master of Sutton Coldfield School.

*HELLENICA; OR, A HISTORY OF GREECE IN GREEK*, as related by Diodorus and Thucydides; being a First Greek Reading Book, with explanatory Notes, Critical and Historical. New Edition with a Vocabulary. Fcap. 8vo. 3s. 6d.

*A HELP TO LATIN GRAMMAR*; or, The Form and Use of Words in Latin, with Progressive Exercises. Crown 8vo. 4s. 6d.

*THE SEVEN KINGS OF ROME*. An Easy Narrative, abridged from the First Book of Livy by the omission of Difficult Passages; being a First Latin Reading Book, with Grammatical Notes and Vocabulary. New and revised Edition. Fcap. 8vo. 3s. 6d.

**WRIGHT** *Continued*—

*FIRST LATIN STEPS; OR, AN INTRODUCTION BY A SERIES OF EXAMPLES TO THE STUDY OF THE LATIN LANGUAGE.* Crown 8vo. 3s.

*ATTIC PRIMER.* Arranged for the Use of Beginners. Extra fcap. 8vo. 2s. 6d.

*A COMPLETE LATIN COURSE,* comprising Rules with Examples, Exercises, both Latin and English, on each Rule and Vocabularies. Crown 8vo. 2s. 6d.

**MATHEMATICS.**

**AIRY**—Works by Sir G. B. AIRY, K.C.B., Astronomer Royal :—

*ELEMENTARY TREATISE ON PARTIAL DIFFERENTIAL EQUATIONS.* Designed for the Use of Students in the Universities. With Diagrams. Second Edition. Crown 8vo. 5s. 6d.

*ON THE ALGEBRAICAL AND NUMERICAL THEORY OF ERRORS OF OBSERVATIONS AND THE COMBINATION OF OBSERVATIONS.* Second Edition, revised. Crown 8vo. 6s. 6d.

*UNDULATORY THEORY OF OPTICS.* Designed for the Use of Students in the University. New Edition. Crown 8vo. 6s. 6d.

*ON SOUND AND ATMOSPHERIC VIBRATIONS.* With the Mathematical Elements of Music. Designed for the Use of Students in the University. Second Edition, Revised and Enlarged. Crown 8vo. 9s.

*A TREATISE ON MAGNETISM.* Designed for the Use of Students in the University. Crown 8vo. 9s. 6d.

**AIRY (OSMUND)**—*A TREATISE ON GEOMETRICAL OPTICS.* Adapted for the use of the Higher Classes in Schools. By OSMUND AIRY, B.A., one of the Mathematical Masters in Wellington College. Extra fcap. 8vo. 3s. 6d.

**ALDIS—THE GIANT ARITHMOS.** A most Elementary Arithmetic for Children. By MARY STEADMAN ALDIS. Illustrated. Globe 8vo. 2s. 6d.

**ALEXANDER (T.)—ELEMENTARY APPLIED MECHANICS.** Being the simpler and more practical Cases of Stress and Strain wrought out individually from first principles by means of Elementary Mathematics. By T. ALEXANDER, C.E., Professor of Civil Engineering in the Imperial College of Engineering, Tokei, Japan. Crown 8vo. 4s. 6d.

[Part II. in the press.

**BAYMA—THE ELEMENTS OF MOLECULAR MECHANICS.** By JOSEPH BAYMA, S.J., Professor of Philosophy, Stonyhurst College. Demy 8vo. 10s. 6d.

**BRASLEY—AN ELEMENTARY TREATISE ON PLANE TRIGONOMETRY.** With Examples. By R. D. BRASLEY, M.A. Fifth Edition, revised and enlarged. Crown 8vo. 3s. 6d.

**BLACKBURN (HUGH) — ELEMENTS OF PLANE TRIGONOMETRY,** for the use of the Junior Class in Mathematics in the University of Glasgow. By HUGH BLACKBURN, M.A., late Professor of Mathematics in the University of Glasgow. Globe 8vo. 1s. 6d.

**BOOLE—Works** by G. BOOLE, D.C.L., F.R.S., late Professor of Mathematics in the Queen's University, Ireland.

*A TREATISE ON DIFFERENTIAL EQUATIONS.* Third and Revised Edition. Edited by I. TODHUNTER. Crown 8vo. 14s.

*A TREATISE ON DIFFERENTIAL EQUATIONS.* Supplementary Volume. Edited by I. TODHUNTER. Crown 8vo. 8s. 6d.

*THE CALCULUS OF FINITE DIFFERENCES.* Third Edition, revised by J. F. MOULTON. Cr. 8vo. 10s. 6d.

**BROOK-SMITH (J.)—ARITHMETIC IN THEORY AND PRACTICE.** By J. BROOK-SMITH, M.A., LL.B., St. John's College, Cambridge; Barrister-at-Law; one of the Masters of Cheltenham College. New Edition, revised. Crown 8vo. 4s. 6d.

**CAMBRIDGE SENATE-HOUSE PROBLEMS and RIDERS  
WITH SOLUTIONS :—**

1875—*PROBLEMS AND RIDERS*. By A. G. GREENHILL,  
M.A. Crown 8vo. 8s. 6d.

1878—*SOLUTIONS OF SENATE-HOUSE PROBLEMS*  
By the Mathematical Moderators and Examiners. Edited by  
J. W. L. GLAISHER, M.A., Fellow of Trinity College,  
Cambridge. 12s.

**CANDLER—HELP TO ARITHMETIC.** Designed for the  
use of Schools. By H. CANDLER, M.A., Mathematical  
Master of Uppingham School. Extra fcap. 8vo 2s. 6d.

**CHEYNE—AN ELEMENTARY TREATISE ON THE  
PLANETARY THEORY.** By C. H. H. CHEYNE, M.A.,  
F.R.A.S. With a Collection of Problems. Second Edition.  
Crown 8vo. 6s. 6d.

**CHRISTIE—A COLLECTION OF ELEMENTARY TEST-  
QUESTIONS IN PURE AND MIXED MATHE-  
MATICS;** with Answers and Appendices on Synthetic  
Division, and on the Solution of Numerical Equations by  
Horner's Method. By JAMES R. CHRISTIE, F.R.S., Royal  
Military Academy, Woolwich. Crown 8vo. 8s. 6d.

**CLIFFORD—THE ELEMENTS OF DYNAMIC.** An In-  
troduction to the Study of Motion and Rest in Solid and Fluid  
Bodies. By W. K. CLIFFORD, F.R.S., late Professor of  
Applied Mathematics and Mechanics at University College,  
London. Part I.—KINEMATIC. Crown 8vo. 7s. 6d.

**CONSTABLE—GEOMETRICAL EXERCISES FOR BE-  
GINNERS.** By SAMUEL CONSTABLE. Crown 8vo. 3s. 6d.

**CUMMING—AN INTRODUCTION TO THE THEORY  
OF ELECTRICITY.** By LINNÆUS CUMMING, M.A.,  
one of the Masters of Rugby School. With Illustrations.  
Crown 8vo. 8s. 6d.

**CUTHBERTSON—EUCLIDIAN GEOMETRY.** By FRANCIS  
CUTHBERTSON, M.A., LL.D., Head Mathematical Master of  
the City of London School. Extra fcap. 8vo. 4s. 6d.



**DALTON**—Works by the Rev. T. DALTON, M.A., Assistant Master of Eton College.

*RULES AND EXAMPLES IN ARITHMETIC.* New Edition. 18mo. 2s. 6d. [*Answers to the Examples are appended.*]

*RULES AND EXAMPLES IN ALGEBRA.* Part I. New Edition. 18mo. 2s. Part II. 18mo. 2s. 6d.

**DAY**—*PROPERTIES OF CONIC SECTIONS PROVED GEOMETRICALLY.* PART I., THE ELLIPSE, with Problems. By the Rev. H. G. DAY, M.A. 8vo. 3s. 6d.

**DODGSON**—*EUCLID*, Books I. and II. Edited by CHARLES L. DODGSON, M.A., Student and late Mathematical Lecturer of Christ Church, Oxford. Crown 8vo. Second Edition, without Algebraical Symbols.

N.B.—In the first edition symbols were substituted for the words “together with, equal to, greater than, less than,” these are now withdrawn and the words printed in full.

**DREW**—*GEOMETRICAL TREATISE ON CONIC SECTIONS.* By W. H. DREW, M.A., St. John's College, Cambridge. New Edition, enlarged. Crown 8vo. 5s.  
*SOLUTIONS TO THE PROBLEMS IN DREW'S CONIC SECTIONS.* Crown 8vo. 4s. 6d.

**DYER**—*EXERCISES IN ANALYTICAL GEOMETRY.* Compiled and arranged by J. M. DYER, M.A., Senior Mathematical Master in the Classical Department of Cheltenham College. With Illustrations. Crown 8vo. 4s. 6d.

**EDGAR (J. H.) and PRITCHARD (G. S.)**—*NOTE-BOOK ON PRACTICAL SOLID OR DESCRIPTIVE GEOMETRY.* Containing Problems with help for Solutions. By J. H. EDGAR, M.A., Lecturer on Mechanical Drawing at the Royal School of Mines, and G. S. PRITCHARD. Fourth Edition, revised by ARTHUR MEEZE. Globe 8vo. 4s. 6d.

**FERRERS**—Works by the Rev. N. M. FERRERS, M.A., Fellow and Master of Gonville and Caius College, Cambridge.

*AN ELEMENTARY TREATISE ON TRILINEAR CO-ORDINATES*, the Method of Reciprocal Polars, and the Theory of Projectors. New Edition, revised. Crown 8vo. 6s. 6d.

*AN ELEMENTARY TREATISE ON SPHERICAL HARMONICS, AND SUBJECTS CONNECTED WITH THEM.* Crown 8vo. 7s. 6d.

**FROST**—Works by PERCIVAL FROST, M.A., formerly Fellow of St. John's College, Cambridge; Mathematical Lecturer of King's College.

*AN ELEMENTARY TREATISE ON CURVE TRACING.* By PERCIVAL FROST, M.A. 8vo. 12s.

*SOLID GEOMETRY.* A New Edition, revised and enlarged of the Treatise by FROST and WOLSTENHOLME. In 2 Vols. Vol. I. 8vo. 16s.

**GODFRAY**—Works by HUGH GODFRAY, M.A., Mathematical Lecturer at Pembroke College, Cambridge.

*A TREATISE ON ASTRONOMY,* for the Use of Colleges and Schools. New Edition. 8vo. 12s. 6d.

*AN ELEMENTARY TREATISE ON THE LUNAR THEORY,* with a Brief Sketch of the Problem up to the time of Newton. Second Edition, revised. Crown 8vo. 5s. 6d.

**HEMMING**—*AN ELEMENTARY TREATISE ON THE DIFFERENTIAL AND INTEGRAL CALCULUS,* for the Use of Colleges and Schools. By G. W. HEMMING, M.A., Fellow of St. John's College, Cambridge. Second Edition, with Corrections and Additions. 8vo. 9s.

**JACKSON** — *GEOMETRICAL CONIC SECTIONS.* An Elementary Treatise in which the Conic Sections are defined as the Plane Sections of a Cone, and treated by the Method of Projection. By J. STUART JACKSON, M.A., late Fellow of Gonville and Caius College, Cambridge. Crown 8vo. 4s. 6d.

**JELLET (JOHN H.)**—*A TREATISE ON THE THEORY OF FRICTION.* By JOHN H. JELLET, B.D., Provost of Trinity College, Dublin; President of the Royal Irish Academy. 8vo. 8s. 6d.

**JONES and CHEYNE**—*ALGEBRAICAL EXERCISES.* Progressively Arranged. By the Rev. C. A. JONES, M.A., and C. H. CHEYNE, M.A., F.R.A.S., Mathematical Masters of Westminster School. New Edition. 18mo. 2s. 6d.

**KELLAND and TAIT**—*INTRODUCTION TO QUATERNIONS,* with numerous examples. By P. KELLAND, M.A., F.R.S., and P. G. TAIT, M.A., Professors in the department of Mathematics in the University of Edinburgh. Second Edition. Crown 8vo. 7s. 6d.

**KITCHENER**—*A GEOMETRICAL NOTE-BOOK*, containing Easy Problems in Geometrical Drawing preparatory to the Study of Geometry. For the use of Schools. By F. E. KITCHENER, M.A., Mathematical Master at Rugby. New Edition. 4to. 2s.

**LOCK**—*ELEMENTARY TRIGONOMETRY*. By Rev. J. B. LOCK, M.A., Fellow of Caius College, Cambridge ; Assistant-Master at Eton. Globe 8vo. 4s. 6d.

**LUPTON**.—*ELEMENTARY CHEMICAL ARITHMETIC*. With 1,100 Problems. By SYDNEY LUPTON, M.A., Assistant Master in Harrow School. Globe 8vo. 5s.

**MAULT**—*NATURAL GEOMETRY*: an Introduction to the Logical Study of Mathematics. For Schools and Technical Classes. With Explanatory Models, based upon the Tachymetrical works of Ed. Lagout. . By A. MAULT. 18mo. 1s.  
Models to Illustrate the above, in Box, 12s. 6d.

**MERRIMAN** — *ELEMENTS OF THE METHOD OF LEAST SQUARES*. By MANSFIELD MERRIMAN, Ph.D. Professor of Civil and Mechanical Engineering, Lehigh University, Bethlehem, Penn. Crown 8vo. 7s. 6d.

**MILLAR**—*ELEMENTS OF DESCRIPTIVE GEOMETRY*. By J. B. MILLAR, C.E., Assistant Lecturer in Engineering in Owens College, Manchester. Crown 8vo. 6s.

**MORGAN** — *A COLLECTION OF PROBLEMS AND EXAMPLES IN MATHEMATICS*. With Answers. By H. A. Morgan, M.A., Sadlerian and Mathematical Lecturer of Jesus College, Cambridge. Crown 8vo. 6s. 6d.

**MUIR**—*A TREATISE ON THE THEORY OF DETERMINANTS*. With graduated sets of examples. For use in Colleges and Schools. By THOS. MUIR, M.A., F.R.S.E., Mathematical Master in the High School of Glasgow. Crown 8vo. 7s. 6d.

**NEWTON'S PRINCIPIA**. Edited by Prof. Sir W. THOMSON and Professor BLACKBURN. 4to cloth. 31s. 6d.

*THE FIRST THREE SECTIONS OF NEWTON'S PRINCIPIA*, With Notes and Illustrations. Also a collection of Problems, principally intended as Examples of Newton's Methods. By PERCIVAL FROST, M.A. Third Edition. 8vo. 12s.

**PARKINSON**—Works by S. PARKINSON, D.D., F.R.S., Tutor and Prælector of St. John's College, Cambridge.

*AN ELEMENTARY TREATISE ON MECHANICS.*

For the Use of the Junior Classes at the University and the Higher Classes in Schools. With a Collection of Examples. Sixth Edition, revised. Crown 8vo. cloth. 9s. 6d.

*A TREATISE ON OPTICS.* New Edition, revised and enlarged. Crown 8vo. cloth. 10s. 6d.

**PEDLEY**—*EXERCISES IN ARITHMETIC* for the Use of Schools. Containing more than 7,000 original Examples. By S. PEDLEY, late of Tamworth Grammar School. Crown 8vo. 5s.

**PHEAR**—*ELEMENTARY HYDROSTATICS.* With Numerous Examples. By J. B. PHEAR, M.A., Fellow and late Assistant Tutor of Clare College, Cambridge. New Edition. Crown 8vo. 5s. 6d.

**PIRIE**—*LESSONS ON RIGID DYNAMICS.* By the Rev. G. PIRIE, M.A., late Fellow and Tutor of Queen's College, Cambridge; Professor of Mathematics in the University of Aberdeen. Crown 8vo. 6s.

**PUCKLE**—*AN ELEMENTARY TREATISE ON CONIC SECTIONS AND ALGEBRAIC GEOMETRY.* With Numerous Examples and Hints for their Solution; especially designed for the Use of Beginners. By G. H. PUCKLE, M.A. New Edition, revised and enlarged. Crown 8vo. 7s. 6d.

**RAWLINSON**—*ELEMENTARY STATICS,* by the Rev. GEORGE RAWLINSON, M.A. Edited by the Rev. EDWARD STURGES, M.A. Crown 8vo. 4s. 6d.

**RAYLEIGH**—*THE THEORY OF SOUND.* By LORD RAYLEIGH, M.A., F.R.S., formerly Fellow of Trinity College, Cambridge. 8vo. Vol. I. 12s. 6d. Vol. II. 12s. 6d.

[Vol. III. in the press.

**REYNOLDS**—*MODERN METHODS IN ELEMENTARY GEOMETRY.* By E. M. REYNOLDS, M.A., Mathematical Master in Clifton College. Crown 8vo. 3s. 6d.

**ROUTH**—Works by EDWARD JOHN ROUTH, M.A., F.R.S., late Fellow and Assistant Tutor of St. Peter's College, Cambridge; Examiner in the University of London.

*A TREATISE ON THE DYNAMICS OF THE SYSTEM OF RIGID BODIES.* With numerous Examples. Fourth and enlarged Edition. Two Vols. Vol. I.—Elementary Parts. 8vo. 14s. Vol. II.—The Higher Parts. 8vo. [*In the Press.*]  
*STABILITY OF A GIVEN STATE OF MOTION, PARTICULARLY STEADY MOTION.* Adams' Prize Essay for 1877. 8vo. 8s. 6d.

**SMITH**—Works by the Rev. BARNARD SMITH, M.A., Rector of Glaston, Rutland, late Fellow and Senior Bursar of St. Peter's College, Cambridge.

*ARITHMETIC AND ALGEBRA*, in their Principles and Application; with numerous systematically arranged Examples taken from the Cambridge Examination Papers, with especial reference to the Ordinary Examination for the B.A. Degree. New Edition, carefully revised. Crown 8vo. 10s. 6d.

*ARITHMETIC FOR SCHOOLS.* New Edition. Crown 8vo. 4s. 6d.

*A KEY TO THE ARITHMETIC FOR SCHOOLS.* New Edition. Crown 8vo. 8s. 6d.

*EXERCISES IN ARITHMETIC.* Crown 8vo. limp cloth 2s. With Answers. 2s. 6d.

Answers separately. 6d.

*SCHOOL CLASS-BOOK OF ARITHMETIC.* 18mo. cloth. 3s.

Or sold separately, in Three Parts. 1s. each.

*KEYS TO SCHOOL CLASS-BOOK OF ARITHMETIC* Parts I., II., and III., 2s. 6d. each.

*SHILLING BOOK OF ARITHMETIC FOR NATIONAL AND ELEMENTARY SCHOOLS.* 18mo. cloth. Or separately, Part I. 2d.; Part II. 3d.; Part III. 7d. Answers. 6d.

*THE SAME*, with Answers complete. 18mo. cloth. 1s. 6d.

*KEY TO SHILLING BOOK OF ARITHMETIC.* 18mo. 4s. 6d.

*EXAMINATION PAPERS IN ARITHMETIC.* 18mo. 1s. 6d. The same, with Answers, 18mo. 2s. Answers, 6d.

**SMITH Continued—**

**KEY TO EXAMINATION PAPERS IN ARITHMETIC.** 18mo. 4s. 6d.

**THE METRIC SYSTEM OF ARITHMETIC, ITS PRINCIPLES AND APPLICATIONS,** with numerous Examples, written expressly for Standard V. in National Schools. New Edition. 18mo. cloth, sewed. 3d.

**A CHART OF THE METRIC SYSTEM,** on a Sheet, size 42 in. by 34 in. on Roller, mounted and varnished. New Edition. Price 3s. 6d.

Also a Small Chart on a Card, price 1d.

**EASY LESSONS IN ARITHMETIC,** combining Exercises in Reading, Writing, Spelling, and Dictation. Part I. for Standard I. in National Schools. Crown 8vo. 9d.

**EXAMINATION CARDS IN ARITHMETIC.** (Dedicated to Lord Sandon.) With Answers and Hints.

Standards I. and II. in box, 1s. Standards III., IV. and V., in boxes, 1s. each. Standard VI. in Two Parts, in boxes, 1s. each.

A and B papers, of nearly the same difficulty, are given so as to prevent copying, and the Colours of the A and B papers differ in each Standard, and from those of every other Standard, so that a master or mistress can see at a glance whether the children have the proper papers.

**SMITH (C.)—CONIC SECTIONS.** By CHARLES SMITH, M.A., Fellow and Tutor of Sidney Sussex College, Cambridge. Crown 8vo. 7s. 6d.

**SNOWBALL — THE ELEMENTS OF PLANE AND SPHERICAL TRIGONOMETRY;** with the Construction and Use of Tables of Logarithms. By J. C. SNOWBALL, M.A. New Edition. Crown 8vo. 7s. 6d.

**SYLLABUS OF PLANE GEOMETRY** (corresponding to Euclid, Books I.—VI.). Prepared by the Association for the Improvement of Geometrical Teaching. New Edition. Crown 8vo. 1s.

**TAIT and STEELE—A TREATISE ON DYNAMICS OF A PARTICLE.** With numerous Examples. By Professor TAIT and MR. STEELE. Fourth Edition, revised. Crown 8vo. 12s.

**TEBAY—ELEMENTARY MENSURATION FOR SCHOOLS.** With numerous Examples. By SEPTIMUS TEBAY, B.A., Head Master of Queen Elizabeth's Grammar School, Rivington. Extra fcap. 8vo. 3s. 6d.

**TODHUNTER—Works by I. TODHUNTER, M.A., F.R.S., of St. John's College, Cambridge.**

"Mr. Todhunter is chiefly known to students of Mathematics as the author of a series of admirable mathematical text-books, which possess the rare qualities of being clear in style and absolutely free from mistakes, typographical or other."—SATURDAY REVIEW.

**THE ELEMENTS OF EUCLID.** For the Use of Colleges and Schools. New Edition. 18mo. 3s. 6d.

**KEY TO EXERCISES IN EUCLID.** Crown 8vo. 6s. 6d.

**MENSURATION FOR BEGINNERS.** With numerous Examples. New Edition. 18mo. 2s. 6d.

**ALGEBRA FOR BEGINNERS.** With numerous Examples. New Edition. 18mo. 2s. 6d.

**KEY TO ALGEBRA FOR BEGINNERS.** Crown 8vo. 6s. 6d.

**TRIGONOMETRY FOR BEGINNERS.** With numerous Examples. New Edition. 18mo. 2s. 6d.

**KEY TO TRIGONOMETRY FOR BEGINNERS.** Crown 8vo. 8s. 6d.

**MECHANICS FOR BEGINNERS.** With numerous Examples. New Edition. 18mo. 4s. 6d.

**KEY TO MECHANICS FOR BEGINNERS.** Crown 8vo. 6s. 6d.

**ALGEBRA.** For the Use of Colleges and Schools. New Edition. Crown 8vo. 7s. 6d.

**KEY TO ALGEBRA FOR THE USE OF COLLEGES AND SCHOOLS.** Crown 8vo. 10s. 6d.

**TODHUNTER** *Continued*—

***AN ELEMENTARY TREATISE ON THE THEORY OF EQUATIONS.*** New Edition, revised. Crown 8vo. 7s. 6d.

***PLANE TRIGONOMETRY.*** For Schools and Colleges. New Edition. Crown 8vo. 5s.

***KEY TO PLANE TRIGONOMETRY.*** Crown 8vo. 10s. 6d.

***A TREATISE ON SPHERICAL TRIGONOMETRY.*** New Edition, enlarged. Crown 8vo. 4s. 6d.

***PLANE CO-ORDINATE GEOMETRY,*** as applied to the Straight Line and the Conic Sections. With numerous Examples. New Edition, revised and enlarged. Crown 8vo. 7s. 6d.

***A TREATISE ON THE DIFFERENTIAL CALCULUS.*** With numerous Examples. New Edition. Crown 8vo. 10s. 6d.

***A TREATISE ON THE INTEGRAL CALCULUS AND ITS APPLICATIONS.*** With numerous Examples. New Edition, revised and enlarged. Crown 8vo. 10s. 6d.

***EXAMPLES OF ANALYTICAL GEOMETRY OF THREE DIMENSIONS.*** New Edition, revised. Crown 8vo. 4s.

***A TREATISE ON ANALYTICAL STATICS.*** With numerous Examples. New Edition, revised and enlarged. Crown 8vo. 10s. 6d.

***A HISTORY OF THE MATHEMATICAL THEORY OF PROBABILITY,*** from the time of Pascal to that of Laplace. 8vo. 18s.

***RESEARCHES IN THE CALCULUS OF VARIATIONS,*** principally on the Theory of Discontinuous Solutions: an Essay to which the Adams Prize was awarded in the University of Cambridge in 1871. 8vo. 6s.

***A HISTORY OF THE MATHEMATICAL THEORIES OF ATTRACTION, AND THE FIGURE OF THE EARTH,*** from the time of Newton to that of Laplace. 2 vols. 8vo. 24s.



**TODHUNTER** *Continued—*

*AN ELEMENTARY TREATISE ON LAPLACE'S, LAME'S, AND BESSEL'S FUNCTIONS.* Crown 8vo. 10s. 6d.

**WILSON (J. M.)—ELEMENTARY GEOMETRY.** Books I. to V. Containing the Subjects of Euclid's first Six Books. Following the Syllabus of the Geometrical Association. By the Rev. J. M. WILSON, M.A., Head Master of Clifton College. New Edition. Extra fcap. 8vo. 4s. 6d.

*SOLID GEOMETRY AND CONIC SECTIONS.* With Appendices on Transversals and Harmonic Division. For the Use of Schools. By J. M. WILSON, M.A. New Edition. Extra fcap. 8vo. 3s. 6d.

**WILSON—GRADUATED EXERCISES IN PLANE TRIGONOMETRY.** Compiled and arranged by J. WILSON, M.A., and S. R. WILSON, B.A. Crown 8vo. 4s. 6d.

"The exercises seem beautifully graduated and adapted to lead a student on most gently and pleasantly"—E. J. ROUTH, F.R.S., St. Peter's College, Cambridge.

**WILSON (W. P.)—A TREATISE ON DYNAMICS.** By W. P. WILSON, M.A., Fellow of St. John's College, Cambridge, and Professor of Mathematics in Queen's College, Belfast. 8vo. 9s. 6d.

**WOLSTENHOLME—MATHEMATICAL PROBLEMS,** on Subjects included in the First and Second Divisions of the Schedule of Subjects for the Cambridge Mathematical Tripos Examination. Devised and arranged by JOSEPH WOLSTENHOLME, late Fellow of Christ's College, sometime Fellow of St. John's College, and Professor of Mathematics in the Royal Indian Engineering College. New Ed. greatly enlarged. 8vo. 18s.

## SCIENCE.

### SCIENCE PRIMERS FOR ELEMENTARY SCHOOLS.

Under the joint Editorship of Professors HUXLEY, ROSCOE, and BALFOUR STEWART.

"These Primers are extremely simple and attractive, and thoroughly answer their purpose of just leading the young beginner up to the threshold of the long avenues in the Palace of Nature which these titles suggest."  
—GUARDIAN.

"They are wonderfully clear and lucid in their instruction, simple in style, and admirable in plan."—EDUCATIONAL TIMES.

**SCIENCE PRIMERS** *Continued*—

**INTRODUCTORY**—By T. H. HUXLEY, F.R.S., Professor of Natural History in the Royal School of Mines, &c. 18mo. 1s.

**CHEMISTRY**.—By H. E. ROSCOE, F.R.S., Professor of Chemistry in the Victoria University the Owens College, Manchester. With numerous Illustrations. 18mo. 1s. New Edition. With Questions.

"A very model of perspicacity and accuracy."—CHEMIST AND DRUGGIST.

**PHYSICS**—By BALFOUR STEWART, F.R.S., Professor of Natural Philosophy in the Victoria University the Owens College, Manchester. With numerous Illustrations. 18mo. 1s. New Edition. With Questions.

**PHYSICAL GEOGRAPHY**—By ARCHIBALD GEIKIE, F.R.S., Director-General of the Geological Surveys. With numerous Illustrations. New Edition, with Questions. 18mo. 1s.

"Everyone of his lessons is marked by simplicity, clearness, and correctness."—ATHENÆUM.

**GEOLOGY**—By ARCHIBALD GEIKIE, F.R.S. With numerous Illustrations. New Edition. 18mo. cloth. 1s.

"It is hardly possible for the dullest child to misunderstand the meaning of a classification of stones after Professor Geikie's explanation."—SCHOOL BOARD CHRONICLE.

**PHYSIOLOGY**—By MICHAEL FOSTER, M.D., F.R.S. With numerous Illustrations. New Edition. 18mo. 1s.

"The book seems to us to leave nothing to be desired as an elementary text-book."—ACADEMY.

**ASTRONOMY**—By J. NORMAN LOCKYER, F.R.S. With numerous Illustrations. New Edition. 18mo. 1s.

"This is altogether one of the most likely attempts we have ever seen to bring astronomy down to the capacity of the young child."—SCHOOL BOARD CHRONICLE.

**BOTANY**—By Sir J. D. HOOKER, K.C.S.I., C.B., F.R.S. With numerous Illustrations. New Edition. 18mo. 1s.

"To teachers the Primer will be of inestimable value, and not only because of the simplicity of the language and the clearness with which the subject matter is treated, but also on account of its coming from the highest authority, and so furnishing positive information as to the most suitable methods of teaching the science of botany."—NATURE.

**LOGIC**—By Professor STANLEY JEVONS, LL.D., M.A., F.R.S. New Edition. 18mo. 1s.

"It appears to us admirably adapted to serve both as an introduction to scientific reasoning, and as a guide to sound judgment and reasoning in the ordinary affairs of life."—ACADEMY.

**SCIENCE PRIMERS** *Continued*—

**POLITICAL ECONOMY**—By Professor STANLEY JEVONS, LL.D., M.A., F.R.S. 18mo. 1s.

“Unquestionably in every respect an admirable primer.”—SCHOOL BOARD CHRONICLE.

*In preparation* :—

**ZOOLOGY.** By Professor HUXLEY, F.R.S. &c. &c.

**ELEMENTARY CLASS-BOOKS.**

**ASTRONOMY**, by the Astronomer Royal.

*POPULAR ASTRONOMY.* With Illustrations. By Sir G. B. AIRY, K.C.B., Astronomer Royal. New Edition. 18mo. 4s. 6d.

**ASTRONOMY.**

*ELEMENTARY LESSONS IN ASTRONOMY.* With Coloured Diagram of the Spectra of the Sun, Stars, and Nebulæ, and numerous Illustrations. By J. NORMAN LOCKYER, F.R.S. New Edition. Fcap. 8vo. 5s. 6d.

“Full, clear, sound, and worthy of attention, not only as a popular exposition, but as a scientific ‘Index.’”—ATHENÆUM.

*QUESTIONS ON LOCKYER'S ELEMENTARY LESSONS IN ASTRONOMY.* For the Use of Schools. By JOHN FORBES-ROBERTSON. 18mo. cloth limp. 1s. 6d.

**PHYSIOLOGY.**

*LESSONS IN ELEMENTARY PHYSIOLOGY.* With numerous Illustrations. By T. H. HUXLEY, F.R.S., Professor of Natural History in the Royal School of Mines. New Edition. Fcap. 8vo. 4s. 6d.

“Pure gold throughout.”—GUARDIAN.

“Unquestionably the clearest and most complete elementary treatise on this subject that we possess in any language.”—WESTMINSTER REVIEW.

*QUESTIONS ON HUXLEY'S PHYSIOLOGY FOR SCHOOLS.* By T. ALCOCK, M.D. 18mo. 1s. 6d.

**BOTANY.**

*LESSONS IN ELEMENTARY BOTANY.* By D. OLIVER, F.R.S., F.L.S., Professor of Botany in University College, London. With nearly Two Hundred Illustrations. New Edition. Fcap. 8vo. 4s. 6d.

**ELEMENTARY CLASS-BOOKS** *Continued—***CHEMISTRY.**

*LESSONS IN ELEMENTARY CHEMISTRY, INORGANIC AND ORGANIC.* By HENRY E. ROSCOE, F.R.S., Professor of Chemistry in the Victoria University the Owens College, Manchester. With numerous Illustrations and Chromo-Litho of the Solar Spectrum, and of the Alkalies and Alkaline Earths. New Edition. Fcap. 8vo. 4s. 6d.

"As a standard general text-book it deserves to take a leading place."—SPECTATOR.

"We unhesitatingly pronounce it the best of all our elementary treatises on Chemistry."—MEDICAL TIMES.

*A SERIES OF CHEMICAL PROBLEMS*, prepared with Special Reference to the foregoing, by T. E. Thorpe, Ph.D., Prof. of Chemistry in the Yorkshire College of Science, Leeds. Adapted for the Preparation of Students for the Government, Science, and Society of Arts Examinations. With a Preface by Professor ROSCOE. New Edition, with Key. 18mo. 2s.

*ELEMENTARY CHEMICAL ARITHMETIC.* With 1,100 Problems. By Sydney Lupton, M.A., Assistant-Master at Harrow. Extra Fcap. 8vo. 5s.

*THE OWENS COLLEGE JUNIOR COURSE OF PRACTICAL CHEMISTRY.* By FRANCIS JONES, Chemical Master in the Grammar School, Manchester. With Preface by Professor ROSCOE, and Illustrations. New Ed. 18mo. 2s. 6d.

*QUESTIONS ON CHEMISTRY.* A Series of Problems and Exercises in Inorganic and Organic Chemistry. By FRANCIS JONES, F.R.S.E., F.C.S., Chemical Master in the Grammar School, Manchester. Fcap. 8vo. 3s.

**POLITICAL ECONOMY.**

*POLITICAL ECONOMY FOR BEGINNERS.* By MILLICENT G. FAWCETT. New Edition. 18mo. 2s. 6d.

"Clear, compact, and comprehensive."—DAILY NEWS

"The relations of capital and labour have never been more simply or more clearly expounded."—CONTEMPORARY REVIEW.

**LOGIC.**

*ELEMENTARY LESSONS IN LOGIC*; Deductive and Inductive, with copious Questions and Examples, and a Vocabulary of Logical Terms. By W. STANLEY JEVONS, LL.D., M.A., F.R.S. New Edition. Fcap. 8vo. 3s. 6d.

"Nothing can be better for a school-book."—GUARDIAN.

"A manual alike simple, interesting, and scientific."—ATHENÆUM.

**ELEMENTARY CLASS-BOOKS *Continued*—**

**PHYSICS.**

*LESSONS IN ELEMENTARY PHYSICS.* By BALFOUR STEWART, F.R.S., Professor of Natural Philosophy in the Victoria University the Owens College, Manchester. With numerous Illustrations and Chromolitho of the Spectra of the Sun, Stars, and Nebulae. New Edition. Fcap. 8vo. 4s. 6d.

"The beau-ideal of a scientific text-book, clear, accurate, and thorough."  
—EDUCATIONAL TIMES.

*QUESTIONS ON BALFOUR STEWART'S ELEMENTARY LESSONS IN PHYSICS.* By Prof. THOMAS H. CORE, Owens College, Manchester. Fcap. 8vo. 2s.

**ANATOMY.**

*LESSONS IN ELEMENTARY ANATOMY.* By ST. GEORGE MIVART, F.R.S., Lecturer in Comparative Anatomy at St. Mary's Hospital. With upwards of 400 Illustrations. Fcap. 8vo. 6s. 6d.

"It may be questioned whether any other work on anatomy contains in like compass so proportionately great a mass of information."—LANCET.

"The work is excellent, and should be in the hands of every student of human anatomy."—MEDICAL TIMES.

**STEAM.**

*AN ELEMENTARY TREATISE.* By JOHN PERRY, C.E., Whitworth Scholar, Fellow of the Chemical Society, Lecturer in Physics at Clifton College. With numerous Woodcuts and Numerical Examples and Exercises. 18mo. 4s. 6d.

"The young engineer and those seeking for a comprehensive knowledge of the use, power, and economy of steam, could not have a more useful work, as it is very intelligible, well arranged, and practical throughout."—IRONMONGER.

**PHYSICAL GEOGRAPHY.**

*ELEMENTARY LESSONS IN PHYSICAL GEOGRAPHY.* By ARCHIBALD GEIKIE, F.R.S., Director-General of the Geological Surveys of the United Kingdom. With numerous Illustrations. Fcap. 8vo. 4s. 6d.

*QUESTIONS ON THE SAME.* 1s. 6d.

**GEOLOGY.**

*ELEMENTARY LESSONS IN GEOLOGY.* By the same Author. [In preparation.

**GEOGRAPHY.**

*CLASS-BOOK OF GEOGRAPHY.* By C. B. CLARKE, M.A., F.L.S., F.G.S. New Edition, with Eighteen Coloured Maps. Fcap. 8vo. 3s.

**ELEMENTARY CLASS BOOKS** *Continued—***NATURAL PHILOSOPHY.**

**NATURAL PHILOSOPHY FOR BEGINNERS.** By I. TODHUNTER, M.A., F.R.S. Part I. The Properties of Solid and Fluid Bodies. 18mo. 3s. 6d.  
Part II. Sound, Light, and Heat. 18mo. 3s. 6d.

**MORAL PHILOSOPHY.**

**AN ELEMENTARY TREATISE.** By Prof. E. CAIRD, of Glasgow University. *[In preparation.]*

**ELECTRICITY AND MAGNETISM.**

**ELEMENTARY LESSONS IN ELECTRICITY AND MAGNETISM.** By SILVANUS P. THOMPSON, Professor of Experimental Physics in University College, Bristol. With Illustrations. Fcap. 8vo. 4s. 6d.

**SOUND.**

**AN ELEMENTARY TREATISE.** By W. H. STONE, M.B. With Illustrations. 18mo. 3s. 6d.

**PSYCHOLOGY.**

**ELEMENTARY LESSONS IN PSYCHOLOGY.** By G. CROOM ROBERTSON, Professor of Mental Philosophy, &c., University College, London. *[In preparation.]*

**AGRICULTURE — ELEMENTS OF AGRICULTURAL SCIENCE.** By H. TANNER, F.C.S., Professor of Agricultural Science, University College, Aberystwith. Fcap. 8vo. 3s. 6d.

**ECONOMICS—THE ECONOMICS OF INDUSTRY.** By A. MARSHALL, M.A., late Principal of University College, Bristol, and MARY P. MARSHALL, late Lecturer at Newnham Hall, Cambridge. Extra fcap. 8vo. 2s. 6d.

"The book is of sterling value, and will be of great use to students and teachers."—*ATHENÆUM.*

*Others in Preparation.*

**MANUALS FOR STUDENTS.**

Crown 8vo.

**COSSA — GUIDE TO THE STUDY OF POLITICAL ECONOMY.** By Dr. LUIGI COSSA, Professor in the University of Pavia. Translated from the Second Italian Edition. With a Preface by W. STANLEY JEVONS, F.R.S. Crown 8vo. 4s. 6d.

**MANUALS FOR STUDENTS** *Continued—*

**DYER AND VINES—THE STRUCTURE OF PLANTS.** By Professor THISELTON DYER, F.R.S., assisted by SYDNEY VINES, B.Sc., Fellow and Lecturer of Christ's College, Cambridge. With numerous Illustrations. [*In preparation.*]

**FAWCETT—A MANUAL OF POLITICAL ECONOMY.** By Right Hon. HENRY FAWCETT, M.P., F.R.S. New Edition, revised and enlarged. Crown 8vo. 12s.

**FLEISCHER—A SYSTEM OF VOLUMETRIC ANALYSIS.** Translated, with Notes and Additions, from the second German Edition, by M. M. PATTISON MUIR, F.R.S.E. With Illustrations. Crown 8vo. 7s. 6d.

**FLOWER (W. H.)—AN INTRODUCTION TO THE OSTEOLOGY OF THE MAMMALIA.** Being the substance of the Course of Lectures delivered at the Royal College of Surgeons of England in 1870. By Professor W. H. FLOWER, F.R.S., F.R.C.S. With numerous Illustrations. New Edition, enlarged. Crown 8vo. 10s. 6d.

**FOSTER AND BALFOUR—PRACTICAL EMBRYOLOGY.** By MICHAEL FOSTER, M.A., F.R.S., and F. M. BALFOUR, F.R.S. Second Edition, revised and enlarged.

[*In the press.*]

**FOSTER and LANGLEY—A COURSE OF ELEMENTARY PRACTICAL PHYSIOLOGY.** By MICHAEL FOSTER, M.D., F.R.S., and J. N. LANGLEY, B.A. New Edition. Crown 8vo. 6s.

**HOOKE—THE STUDENT'S FLORA OF THE BRITISH ISLANDS.** By Sir J. D. HOOKE, K.C.S.I., C.B., F.R.S., M.D., D.C.L. New Edition, revised. Globe 8vo. 10s. 6d.

**HUXLEY—PHYSIOGRAPHY.** An Introduction to the Study of Nature. By Professor HUXLEY, F.R.S. With numerous Illustrations, and Coloured Plates. Third and Cheaper Edition. Crown 8vo. 6s.

**HUXLEY and MARTIN—A COURSE OF PRACTICAL INSTRUCTION IN ELEMENTARY BIOLOGY.** By Professor HUXLEY, F.R.S., assisted by H. N. MARTIN, M.B., D.Sc. New Edition, revised. Crown 8vo. 6s.

**MANUALS FOR STUDENTS** *Continued*—

**JEVONS—THE PRINCIPLES OF SCIENCE.** A Treatise on Logic and Scientific Method. By Professor W. STANLEY JEVONS, LL.D., M.A., F.R.S. New and Revised Edition. Crown 8vo. 12s. 6d.

**STUDIES IN DEDUCTIVE LOGIC.** By Professor W. STANLEY JEVONS, LL.D., M.A., F.R.S. Crown 8vo. 6s.

**KENNEDY — MECHANICS OF MACHINERY.** By A. B. W. KENNEDY, M. Inst. C.E., Professor of Engineering and Mechanical Technology in University College, London. With Illustrations. Crown 8vo. *[In the press.]*

**KIEPERT—A MANUAL OF ANCIENT GEOGRAPHY.** From the German of Dr. H. KIEPERT. Crown 8vo. 5s.

**OLIVER (Professor)—FIRST BOOK OF INDIAN BOTANY** By Professor DANIEL OLIVER, F.R.S., F.L.S., Keeper of the Herbarium and Library of the Royal Gardens, Kew. With numerous Illustrations. Extra fcap. 8vo. 6s. 6d.

**PARKER—A COURSE OF INSTRUCTION IN ZOOLOGY (VERTEBRATA).** By T. JEFFREY PARKER, B.Sc. Lond., Professor of Biology in the University of Otago. With Illustrations. Crown 8vo. *[In the press.]*

**PARKER and BETTANY — THE MORPHOLOGY OF THE SKULL.** By Professor PARKER and G. T. BETTANY. Illustrated. Crown 8vo. 10s. 6d.

**ROBINSON — TREATISE ON MARINE SURVEYING.** Prepared for the use of younger Naval Officers. With Questions for Examinations and Exercises principally from the Papers of the Royal Naval College. With the results. By Rev. JOHN L. ROBINSON, Chaplain and Instructor in the Royal Naval College, Greenwich. With Illustrations. Crown 8vo. 7s. 6d.

**CONTENTS.**—Symbols used in Charts and Surveying—The Construction and Use of Scales—Laying off Angles—Fixing Positions by Angles—Charts and Chart-Drawing—Instruments and Observing—Base Lines—Triangulation—Leveling—Tides and Tidal Observations—Soundings—Chronometers—Meridian Distances—Method of Plotting a Survey—Miscellaneous Exercises—Index.

**TAIT—AN ELEMENTARY TREATISE ON HEAT.** By Professor TAIT, F.R.S.E. Illustrated. *[In the press.]*

**TYLOR—ANTHROPOLOGY.** An Introduction to the Study of Man and Civilisation. By E. B. TYLOR, D.C.L., F.R.S. With numerous Illustrations. Crown 8vo. 7s. 6d.

Other volumes of these Manuals will follow.



SCIENTIFIC TEXT-BOOKS.

**BALFOUR**—*A TREATISE ON COMPARATIVE EMBRYOLOGY.* By F. M. BALFOUR, M.A., F.R.S., Fellow and Lecturer of Trinity College, Cambridge. With Illustrations. In 2 vols. 8vo. Vol. I. 18s. Vol. II. 21s.

**BALL (R. S., A.M.)**—*EXPERIMENTAL MECHANICS.* A Course of Lectures delivered at the Royal College of Science for Ireland. By R. S. BALL, A.M., Professor of Applied Mathematics and Mechanics in the Royal College of Science for Ireland. Cheaper Issue. Royal 8vo. 10s. 6d.

**BRUNTON** — *A TREATISE ON MATERIA MEDICA.* By T. LAUDER BRUNTON, M.D., F.R.S. 8vo.

[In preparation.]

**BRUNTON.** *TABLES OF MATERIA MEDICA:* A Companion to the Materia Medica Museum. By T. LAUDER BRUNTON, M.D., F.R.S. 8vo. 10s. 6d.

**CLAUSIUS**—*MECHANICAL THEORY OF HEAT.* By R. CLAUSIUS. Translated by WALTER R. BROWNE, M.A., late Fellow of Trinity College, Cambridge. Crown 8vo. 10s. 6d.

**COTTERILL**—*A TREATISE ON APPLIED MECHANICS.* By JAMES COTTERILL, M.A., F.R.S., Professor of Applied Mechanics at the Royal Naval College, Greenwich. With Illustrations. 8vo. [In the press.]

**DANIELL**—*A TREATISE ON PHYSICS FOR MEDICAL STUDENTS.* By ALFRED DANIELL. With Illustrations. 8vo. [In preparation.]

**FOSTER**—*A TEXT-BOOK OF PHYSIOLOGY.* By MICHAEL FOSTER, M.D., F.R.S. With Illustrations. Third Edition, revised. 8vo. 21s.

**GAMGEE**—*A TEXT-BOOK OF THE PHYSIOLOGICAL CHEMISTRY OF THE ANIMAL BODY.* Including an account of the chemical changes occurring in Disease. By A. GAMGEE, M.D., F.R.S., Professor of Physiology in the Victoria University the Owens College, Manchester. 2 Vols. 8vo. With Illustrations. Vol. I. 18s.

[Vol. II. in the press.]

**SCIENTIFIC TEXT-BOOKS** *Continued.*

**GEGENBAUR—ELEMENTS OF COMPARATIVE ANATOMY.** By Professor CARL GEGENBAUR. A Translation by F. JEFFREY BELL, B.A. Revised with Preface by Professor E. RAY LANKESTER, F.R.S. With numerous Illustrations. 8vo. 21s.

**GEIKIE—TEXT-BOOK OF GEOLOGY.** By ARCHIBALD GEIKIE, F.R.S., Director-General of the Geological Surveys of the United Kingdom. With numerous Illustrations. 8vo. 28s.

**GRAY—STRUCTURAL BOTANY, OR ORGANOGRAPHY ON THE BASIS OF MORPHOLOGY.** To which are added the principles of Taxonomy and Phytography, and a Glossary of Botanical Terms. By Professor ASA GRAY, LL.D. 8vo. 10s. 6d.

**HAMILTON—A TEXT-BOOK OF PATHOLOGY.** By D. T. HAMILTON. 8vo. [In preparation.]

**MÜLLER—THE FERTILIZATION OF PLANTS BY INSECTS.** By HERMANN MÜLLER. Translated by W. D'ARCY THOMPSON, with Preface by CHARLES DARWIN. With Illustrations. 8vo. [In preparation.]

**NEWCOMB—POPULAR ASTRONOMY.** By S. NEWCOMB, LL.D., Professor U.S. Naval Observatory. With 112 Illustrations and 5 Maps of the Stars. 8vo. 18s.

"It is unlike anything else of its kind, and will be of more use in circulating a knowledge of astronomy than nine-tenths of the books which have appeared on the subject of late years."—*Saturday Review*.

**REULEAUX — THE KINEMATICS OF MACHINERY.** Outlines of a Theory of Machines. By Professor F. REULEAUX. Translated and Edited by Professor A. B. W. KENNEDY, C.E. With 450 Illustrations. Medium 8vo. 21s.

**ROSCOE and SCHORLEMMER — INORGANIC CHEMISTRY.** A Complete Treatise on Inorganic Chemistry. By Professor H. E. ROSCOE, F.R.S., and Professor C. SCHORLEMMER, F.R.S. With numerous Illustrations. Medium 8vo, Vol. I.—The Non-Metallic Elements. 21s. Vol. II. Part I.—Metals. 18s. Vol. II. Part II.—Metals. 18s. Vol. III.—ORGANIC CHEMISTRY. Part. I.—THE CHEMISTRY OF THE HYDROCARBONS; and their Derivatives or ORGANIC CHEMISTRY. With numerous Illustrations. Medium 8vo. 21s. [Part II. in the pres

**SCIENTIFIC TEXT-BOOKS** *Continued—*

**SCHORLEMMER—A MANUAL OF THE CHEMISTRY OF THE CARBON COMPOUNDS, OR ORGANIC CHEMISTRY.** By C. SCHORLEMMER, F.R.S., Professor of Chemistry in the Victoria University, the Owens College, Manchester. With Illustrations. 8vo. 14s.

**SMITH—A DICTIONARY OF ECONOMIC PLANTS.** Their History, Products, and Uses. By JOHN SMITH, A.L.S. 8vo. 14s.

**THORPE AND RÜCKER—A TREATISE ON CHEMICAL PHYSICS.** By Professor THORPE, F.R.S., and Professor RÜCKER, of the Yorkshire College of Science. Illustrated. 8vo. *[In preparation.]*

**ZIEGLER—MACALISTER—TEXT BOOK OF PATHOLOGICAL ANATOMY.** By Professor ERNST ZIEGLER of Tübingen. Translated and Edited by DONALD MACALISTER, M.A., M.B., B.Sc., Fellow of St. John's College, Cambridge. 8vo. *[In the press.]*

**NATURE SERIES.**

**THE SPECTROSCOPE AND ITS APPLICATIONS.** By J. NORMAN LOCKYER, F.R.S. With Coloured Plate and numerous Illustrations. Second Edition. Crown 8vo. 3s. 6d.

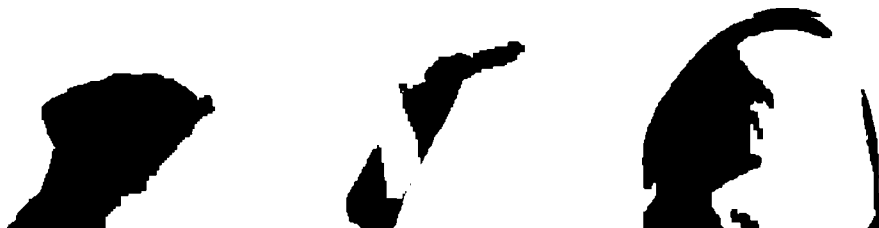
**THE ORIGIN AND METAMORPHOSES OF INSECTS.** By Sir JOHN LUBBOCK, M.P., F.R.S., D.C.L. With numerous Illustrations. Second Edition. Crown 8vo. 3s. 6d.

**THE TRANSIT OF VENUS.** By G. FORBES, M.A., Professor of Natural Philosophy in the Andersonian University, Glasgow. Illustrated. Crown 8vo. 3s. 6d.

**THE COMMON FROG.** By ST. GEORGE MIVART, F.R.S. Lecturer in Comparative Anatomy at St. Mary's Hospital. With numerous Illustrations. Crown 8vo. 3s. 6d.

**POLARISATION OF LIGHT.** By W. SPOTTISWOODE, P.R.S., With many Illustrations. Second Edition. Crown 8vo. 3s. 6d.

**ON BRITISH WILD FLOWERS CONSIDERED IN RELATION TO INSECTS.** By Sir JOHN LUBBOCK, M.P., F.R.S. With numerous Illustrations. Second Edition. Crown 8vo. 4s. 6d.



**NATURE SERIES** *Continued—***THE SCIENCE OF WEIGHING AND MEASURING, AND  
THE STANDARDS OF MEASURE AND WEIGHT.**

By H. W. CHISHOLM, Warden of the Standards. With numerous Illustrations. Crown 8vo. 4s. 6d.

**HOW TO DRAW A STRAIGHT LINE:** a Lecture on Linkages. By A. B. KEMPE. With Illustrations. Crown 8vo. 1s. 6d.

**LIGHT:** a Series of Simple, Entertaining, and Inexpensive Experiments in the Phenomena of Light, for the Use of Students of every age. By A. M. MAYER and C. BARNARD. Crown 8vo. With numerous Illustrations. 2s. 6d.

**SOUND:** a Series of Simple, Entertaining, and Inexpensive Experiments in the Phenomena of Sound, for the use of Students of every age. By A. M. MAYER, Professor of Physics in the Stevens Institute of Technology, &c. With numerous Illustrations. Crown 8vo. 3s. 6d.

**SEEING AND THINKING.** By Professor W. K. CLIFFORD. F.R.S. With Diagrams. Crown 8vo. 3s. 6d.

**DEGENERATION.** By Prof. E. RAY LANKESTER, F.R.S. With Illustrations. Crown 8vo. 2s. 6d.

**FASHION IN DEFORMITY,** as Illustrated in the Customs of Barbarous and Civilised Races. By Prof. FLOWER. With Illustrations. Crown 8vo. 2s. 6d.

**THE SCIENTIFIC EVIDENCES OF ORGANIC EVOLUTION.** By G. J. ROMANES, M.A., LL.D., F.R.S., Zoological Secretary to the Linnean Society. Crown 8vo. 2s. 6d.

**CHARLES DARWIN. MEMORIAL NOTICES.** By Professor HUXLEY, F.R.S., G. J. ROMANES, F.R.S., ARCHIBALD GEIKIE, F.R.S., and W. T. THISELTON DYER, F.R.S. Reprinted from *Nature*. With a Portrait, engraved by C. H. JEENS. Crown 8vo. 2s. 6d.

**ON THE COLOUR OF FLOWERS.** By GRANT ALLEN. With Illustrations. Crown 8vo. 3s. 6d.

*Other volumes to follow.*

**EASY LESSONS IN SCIENCE.**

Edited by Prof. W. F. BARRETT. Extra fcap. 8vo.

**HEAT.** By Miss C. A. MARTINEAU. Illustrated. 2s. 6d.

**LIGHT.** By Mrs. AWDRY. Illustrated. 2s. 6d.

**ELECTRICITY.** By Prof. W. F. BARRETT. [*In preparation.*]

**SCIENCE LECTURES AT SOUTH KENSINGTON.**

**VOL. I.** Containing Lectures by Capt. ABNEY, Prof. STOKES, Prof. KENNEDY, F. G. BRAMWELL, Prof. G. FORBES, H. C. SORBY, J. T. BOTTOMLEY, S. H. VINES, and Prof. CARRY FOSTER. Crown 8vo. 6s.

**VOL. II.** Containing Lectures by W. SPOTTISWOODE, P.R.S., Prof. FORBES, Prof. PIGOT, Prof. BARRETT, Dr. BURDON-SANDERSON, Dr. LAUDER BRUNTON, F.R.S., Prof. ROSCOE, and others. Crown 8vo. 6s.

**MANCHESTER SCIENCE LECTURES FOR THE PEOPLE.**

Eighth Series, 1876-7. Crown 8vo. Illustrated. 6d. each.

**WHAT THE EARTH IS COMPOSED OF.** By Professor ROSCOE, F.R.S.

**THE SUCCESSION OF LIFE ON THE EARTH.** By Professor WILLIAMSON, F.R.S.

**WHY THE EARTH'S CHEMISTRY IS AS IT IS.** By J. N. LOCKYER, F.R.S.

Also complete in One Volume. Crown 8vo. cloth. 2s.

**ALEXANDER—ELEMENTARY APPLIED MECHANICS;** being the simple and more practical Cases of Stress and Strain wrought out individually from first principles by means of Elementary Mathematics. By T. ALEXANDER, C.E., Professor of Civil Engineering in the Imperial College of Engineering, Tokei, Japan. Crown 8vo. 4s. 6d.

**BETTANY.—FIRST LESSONS IN PRACTICAL BOTANY.** By G. T. BETTANY, M.A., F.L.S., Lecturer in Botany at Guy's Hospital Medical School. 18mo. 1s.

**BLANFORD—THE RUDIMENTS OF PHYSICAL GEOGRAPHY FOR THE USE OF INDIAN SCHOOLS;** with a Glossary of Technical Terms employed. By H. F. BLANFORD, F.R.S. New Edition, with Illustrations. Globe 8vo. 2s. 6d.

- DAY—ELECTRIC LIGHT ARITHMETIC.** By R. E. DAY, M.A., Evening Lecturer in Experimental Physics at King's College, London. Fott 8vo. 2s.
- EVERETT—UNITS AND PHYSICAL CONSTANTS.** By J. D. EVERETT, F.R.S., Professor of Natural Philosophy, Queen's College, Belfast. Extra fcap. 8vo. 4s. 6d.
- GEIKIE.—OUTLINES OF FIELD GEOLOGY.** By Prof. GEIKIE, F.R.S. With Illustrations. Extra fcap. 8vo. 3s. 6d.
- LANDAUER—BLOWPIPE ANALYSIS.** By J. LANDAUER. Authorised English Edition by J. TAYLOR and W. E. KAY, of Owens College, Manchester. Extra fcap. 8vo. 4s. 6d.
- LUPTON. ELEMENTARY CHEMICAL ARITHMETIC.** With 1,100 Problems. By SYDNEY LUPTON, M.A., Assistant Master in Harrow School. Globe 8vo. 5s.
- MUIR—PRACTICAL CHEMISTRY FOR MEDICAL STUDENTS.** Specially arranged for the first M.B. Course. By M. M. PATTISON MUIR, F.R.S.E. Fcap. 8vo. 1s. 6d.
- M'KENDRICK—OUTLINES OF PHYSIOLOGY IN ITS RELATIONS TO MAN.** By J. G. M'KENDRICK, M.D., F.R.S.E. With Illustrations. Crown 8vo. 12s. 6d.
- MIALl—STUDIES IN COMPARATIVE ANATOMY.**  
 No. I.—The Skull of the Crocodile: a Manual for Students. By L. C. MIALl, Professor of Biology in the Yorkshire College and Curator of the Leeds Museum. 8vo. 2s. 6d.  
 No. II.—Anatomy of the Indian Elephant. By L. C. MIALl and F. GREENWOOD. With Illustrations. 8vo. 5s.
- SHANN—AN ELEMENTARY TREATISE ON HEAT, IN RELATION TO STEAM AND THE STEAM-ENGINE.** By G. SHANN, M.A. With Illustrations. Crown 8vo. 4s. 6d.
- TANNER—FIRST PRINCIPLES OF AGRICULTURE.** By H. TANNER, F.C.S., Professor of Agricultural Science, University College, Aberystwith, &c. 18mo. 1s.
- THE PRINCIPLES OF AGRICULTURE:** a Series of Reading-Books for use in Elementary Schools. Prepared by Professor TANNER. Extra fcap. 8vo.
- I. The Alphabet of the Principles of Agriculture. 6d.  
 II. Further steps in the Principles of Agriculture. 1s.
- ELEMENTS OF AGRICULTURAL SCIENCE.** Fcap. 8vo. 3s. 6d.

**WRIGHT—METALS AND THEIR CHIEF INDUSTRIAL APPLICATIONS.** By C. ALDER WRIGHT, D.Sc., &c. Lecturer on Chemistry in St. Mary's Hospital Medical School. Extra fcap. 8vo. 3s. 6d.

**WRIGHT (LEWIS). LIGHT; A COURSE OF EXPERIMENTAL OPTICS, CHIEFLY WITH THE LANTERN.** By LEWIS WRIGHT. With nearly 200 Engravings and Coloured Plates. Crown 8vo. 7s. 6d.

### HISTORY.

**ARNOLD—THE ROMAN SYSTEM OF PROVINCIAL ADMINISTRATION TO THE ACCESSION OF CONSTANTINE THE GREAT.** By W. T. ARNOLD, B.A. Crown 8vo. 6s.

"Ought to prove a valuable handbook to the student of Roman history."—GUARDIAN.

**BESLY—STORIES FROM THE HISTORY OF ROME.** By Mrs. BESLY. Fcap. 8vo. 2s. 6d.

"The attempt appears to us in every way successful. The stories are interesting in themselves, and are told with perfect simplicity and good feeling."—DAILY NEWS.

**BROOK—FRENCH HISTORY FOR ENGLISH CHILDREN.** By SARAH BROOK. With Coloured Maps. Crown 8vo. 6s.

**FREEMAN (EDWARD A.)—OLD-ENGLISH HISTORY.** By EDWARD A. FREEMAN, D.C.L., LL.D., late Fellow of Trinity College, Oxford. With Five Coloured Maps. New Edition. Extra fcap. 8vo. half-bound. 6s.

**GREEN—A SHORT HISTORY OF THE ENGLISH PEOPLE.** By JOHN RICHARD GREEN, M.A., LL.D. With Coloured Maps, Genealogical Tables, and Chronological Annals. Crown 8vo. 8s. 6d. Eighty-third Thousand.

"Stands alone as the one general history of the country, for the sake of which all others, if young and old are wise, will be speedily and surely set aside."—ACADEMY.

**READINGS FROM ENGLISH HISTORY.** Selected and Edited by JOHN RICHARD GREEN, M.A., LL.D., Honorary Fellow of Jesus College, Oxford. Three Parts. Globe 8vo. 1s. 6d. each. I. Hengist to Cressy. II. Cressy to Cromwell. III. Cromwell to Balaklava.

**GUEST—LECTURES ON THE HISTORY OF ENGLAND.** By M. J. GUEST. With Maps. Crown 8vo. 6s.

"It is not too much to assert that this is one of the very best class books of English History for young students ever published."—SCOTSMAN.

**HISTORICAL COURSE FOR SCHOOLS**—Edited by  
EDWARD A. FREEMAN, D.C.L., late Fellow of Trinity  
College, Oxford.

**I. GENERAL SKETCH OF EUROPEAN HISTORY.**  
By EDWARD A. FREEMAN, D.C.L. New Edition, revised  
and enlarged, with Chronological Table, Maps, and Index.  
18mo. cloth. 3s. 6d.

"It supplies the great want of a good foundation for historical teaching. The scheme is an excellent one, and this instalment has been executed in a way that promises much for the volumes that are yet to appear."—  
EDUCATIONAL TIMES.

**II. HISTORY OF ENGLAND.** By EDITH THOMPSON.  
New Edition; revised and enlarged, with Coloured Maps. 18mo.  
2s. 6d.

**III. HISTORY OF SCOTLAND.** By MARGARET  
MACARTHUR. New Edition. 18mo. 2s.

"An excellent summary, unimpeachable as to facts, and putting them in the clearest and most impartial light attainable."—GUARDIAN.

**IV. HISTORY OF ITALY.** By the Rev. W. HUNT, M.A.  
18mo. 3s.

"It possesses the same solid merit as its predecessors . . . the same scrupulous care about fidelity in details. . . . It is distinguished, too, by information on art, architecture, and social politics, in which the writer's grasp is seen by the firmness and clearness of his touch"—EDUCATIONAL TIMES.

**V. HISTORY OF GERMANY.** By J. SIMK, M.A.  
18mo. 3s.

"A remarkably clear and impressive history of Germany. Its great events are wisely kept as central figures, and the smaller events are carefully kept, not only subordinate and subservient, but most skilfully woven into the texture of the historical tapestry presented to the eye."—  
STANDARD.

**VI. HISTORY OF AMERICA.** By JOHN A. DOYLE.  
With Maps. 18mo. 4s. 6d.

"Mr. Doyle has performed his task with admirable care, fulness, and clearness, and for the first time we have for schools an accurate and interesting history of America, from the earliest to the present time."—  
STANDARD.

**EUROPEAN COLONIES.** By E. J. PAYNE, M.A. With  
Maps. 18mo. 4s. 6d.

"We have seldom met with an Historian capable of forming a more comprehensive, far-seeing, and unprejudiced estimate of events and peoples, and we can commend this little work as one certain to prove of the highest interest to all thoughtful readers."—TIMES.

**FRANCE.** By CHARLOTTE M. YONGE. With Maps. 18mo.  
3s. 6d.

"An admirable text-book for the lecture room."—ACADEMY.



**HISTORICAL COURSE FOR SCHOOLS** *Continued—*

**GREECE.** By EDWARD A. FREEMAN, D.C.L.

[*In preparation.*]

**ROME.** By EDWARD A. FREEMAN, D.C.L. [*In the press.*]

**HISTORY PRIMERS—**Edited by JOHN RICHARD GREEN.

Author of "A Short History of the English People."

**ROME.** By the Rev. M. CREIGHTON, M.A., late Fellow and Tutor of Merton College, Oxford. With Eleven Maps. 18mo. 1s.

"The author has been curiously successful in telling in an intelligent way the story of Rome from first to last."—SCHOOL BOARD CHRONICLE.

**GREECE.** By C. A. FYFFE, M.A., Fellow and late Tutor of University College, Oxford. With Five Maps. 18mo. 1s.

"We give our unqualified praise to this little manual."—SCHOOLMASTER.

**EUROPEAN HISTORY.** By E. A. FREEMAN, D.C.L., LL.D. With Maps. 18mo. 1s.

"The work is always clear, and forms a luminous key to European history."—SCHOOL BOARD CHRONICLE.

**GREEK ANTIQUITIES.** By the Rev. J. P. MAHAFFY, M.A. Illustrated. 18mo. 1s.

"All that is necessary for the scholar to know is told so compactly yet so fully, and in a style so interesting, that it is impossible for even the dullest boy to look on this little work in the same light as he regards his other school books."—SCHOOLMASTER.

**CLASSICAL GEOGRAPHY.** By H. F. TOZER, M.A. 18mo. 1s.

"Another valuable aid to the study of the ancient world. . . . It contains an enormous quantity of information packed into a small space, and at the same time communicated in a very readable shape."—JOHN BULL.

**GEOGRAPHY.** By GEORGE GROVE, D.C.L. With Maps. 18mo. 1s.

"A model of what such a work should be . . . . we know of no short treatise better suited to infuse life and spirit into the dull lists of proper names of which our ordinary class-books so often almost exclusively consist."—TIMES.

**ROMAN ANTIQUITIES.** By Professor WILKINS. Illustrated. 18mo. 1s.

"A little book that throws a blaze of light on Roman History, and is, moreover, intensely interesting."—*School Board Chronicle.*

**FRANCE.** By CHARLOTTE M. YONGE. 18mo. 1s.

"May be considered a wonderfully successful piece of work. . . . Its general merit as a vigorous and clear sketch, giving in a small space a vivid idea of the history of France, remains undeniable."—SATURDAY REVIEW.

*In preparation :—*

**ENGLAND.** By J. R. GREEN, M.A., LL.D.

**LETHBRIDGE—A SHORT MANUAL OF THE HISTORY OF INDIA.** With an Account of INDIA AS IT IS. The Soil, Climate, and Productions; the People, their Races, Religions, Public Works, and Industries; the Civil Services, and System of Administration. By ROGER LETHBRIDGE, M.A., C.I.E., late Scholar of Exeter College, Oxford, formerly Principal of Kishnaghur College, Bengal, Fellow and sometime Examiner of the Calcutta University. With Maps. Crown 8vo. 5s.

**MICHELET—A SUMMARY OF MODERN HISTORY.** Translated from the French of M. MICHELET, and continued to the Present Time, by M. C. M. SIMPSON. Globe 8vo. 4s. 6d.

**OTTÉ—SCANDINAVIAN HISTORY.** By E. C. OTTÉ. With Maps. Globe 8vo. 6s.

**PAULI—PICTURES OF OLD ENGLAND.** By Dr. R. PAULI. Translated with the sanction of the Author by E. C. OTTÉ. Cheaper Edition. Crown 8vo. 6s.

**RAMSAY—A SCHOOL HISTORY OF ROME.** By G. G. RAMSAY, M.A., Professor of Humanity in the University of Glasgow. With Maps. Crown 8vo. [*In preparation.*]

**TAIT—ANALYSIS OF ENGLISH HISTORY,** based on Green's "Short History of the English People." By C. W. A. TAIT, M.A., Assistant-Master, Clifton College. Crown 8vo. 3s. 6d.

**WHEELER—A SHORT HISTORY OF INDIA AND OF THE FRONTIER STATES OF AFGHANISTAN, NEPAUL, AND BURMA** By J. TALBOYS WHEELER. With Maps. Crown 8vo. 12s.

"It is the best book of the kind we have ever seen, and we recommend it to a place in every school library."—EDUCATIONAL TIMES.

**YONGE (CHARLOTTE M.)—A PARALLEL HISTORY OF FRANCE AND ENGLAND:** consisting of Outlines and Dates. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe," &c., &c. Oblong 4to. 3s. 6d.

**CAMEOS FROM ENGLISH HISTORY.**—FROM ROLLO TO EDWARD II. By the Author of "The Heir of Redclyffe." Extra fcap. 8vo. New Edition. 5s.

**A SECOND SERIES OF CAMEOS FROM ENGLISH HISTORY—THE WARS IN FRANCE.** New Edition. Extra fcap. 8vo. 5s.

**YONGE (CHARLOTTE M.)** *Continued—*

*A THIRD SERIES OF CAMEOS FROM ENGLISH HISTORY—THE WARS OF THE ROSES.* New Edition. Extra fcap. 8vo. 5s.

*A FOURTH SERIES—REFORMATION TIMES.* Extra Fcap. 8vo. 5s.

*EUROPEAN HISTORY.* Narrated in a Series of Historical Selections from the Best Authorities. Edited and arranged by E. M. SEWELL and C. M. YONGE. First Series, 1003—1154. Third Edition. Crown 8vo. 6s. Second Series, 1088—1228. New Edition. Crown 8vo. 6s.

**DIVINITY.**

\*.\* For other Works by these Authors, see THEOLOGICAL CATALOGUE.

**ABBOTT (REV. E. A.)—BIBLE LESSONS.** By the Rev. E. A. ABBOTT, D.D., Head Master of the City of London School. New Edition. Crown 8vo. 4s. 6d.  
*"Wise, suggestive, and really profound initiation into religious thought."*  
 —GUARDIAN.

**ARNOLD—A BIBLE-READING FOR SCHOOLS—THE GREAT PROPHECY OF ISRAEL'S RESTORATION** (Isaiah, Chapters xl.—lxvi.). Arranged and Edited for Young Learners. By MATTHEW ARNOLD, D.C.L., formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel. New Edition. 18mo. cloth. 1s.

*ISAIAH XL.—LXVI.* With the Shorter Prophecies allied to it. Arranged and Edited, with Notes, by MATTHEW ARNOLD. Crown 8vo. 5s.

**CHEETHAM—A CHURCH HISTORY OF THE FIRST SIX CENTURIES.** By the Ven. ARCHDEACON CHEETHAM. Crown 8vo. *[In the press.]*

**CURTEIS—MANUAL OF THE THIRTY-NINE ARTICLES.** By G. H. CURTEIS, M.A., Principal of the Lichfield Theological College. *[In preparation.]*

**GASKOIN—THE CHILDREN'S TREASURY OF BIBLE STORIES.** By Mrs. HERMAN GASKOIN. Edited with Preface by the Rev. G. F. Maclear, D.D. PART I.—OLD TESTAMENT HISTORY. 18mo 1s. PART II.—NEW TESTAMENT. 18mo. 1s. PART III.—THE APOSTLES: ST. JAMES THE GREAT, ST. PAUL, AND ST. JOHN THE DIVINE. 18mo. 1s.

**GOLDEN TREASURY PSALTER**—Students' Edition. Being an Edition of "The Psalms Chronologically Arranged, by Four Friends," with briefer Notes. 18mo. 3s. 6d.

**GREEK TESTAMENT:** Edited, with Introduction and Appendices, by CANON WESTCOTT and Dr. F. J. A. HORT. Two Vols. Crown 8vo. 10s. 6d. each.

Vol. I. The Text.

Vol. II. Introduction and Appendix.

**HARDWICK**—Works by Archdeacon HARDWICK.

*A HISTORY OF THE CHRISTIAN CHURCH.* Middle Age. From Gregory the Great to the Excommunication of Luther. Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History in the University of Oxford. With Four Maps. Fourth Edition. Crown 8vo. 10s. 6d.

*A HISTORY OF THE CHRISTIAN CHURCH DURING THE REFORMATION.* Fourth Edition. Edited by Professor STUBBS. Crown 8vo. 10s. 6d.

**JENNINGS AND LOWE—THE PSALMS, WITH INTRODUCTIONS AND CRITICAL NOTES.** By A. C. JENNINGS, B.A.; assisted in parts by W. H. LOWE. In 2 vols. Crown 8vo. 10s. 6d. each.

**KING—CHURCH HISTORY OF IRELAND.** By the Rev. ROBERT KING. New Edition. 2 vols Crown 8vo.

[In preparation.

**LIGHTFOOT**—Works by Right Rev. J. B. LIGHTFOOT, D.D., Bishop of Durham.

*ST. PAUL'S EPISTLE TO THE GALATIANS.* A Revised Text, with Introduction, Notes, and Dissertations. Seventh Edition, revised. 8vo. 12s.

*ST. PAUL'S EPISTLE TO THE PHILIPPIANS.* A Revised Text, with Introduction, Notes, and Dissertations. Seventh Edition, revised. 8vo. 12s.

**LIGHTFOOT** *Continued*—

*ST. CLEMENT OF ROME—THE TWO EPISTLES TO THE CORINTHIANS.* A Revised Text, with Introduction and Notes. 8vo. 8s. 6d.

*ST. PAUL'S EPISTLES TO THE COLOSSIANS AND TO PHILEMON.* A Revised Text, with Introductions, Notes, and Dissertations. Sixth Edition, revised. 8vo. 12s.

*THE IGNATIAN EPISTLES.* [In the press.]

**MACLEAR**—Works by the Rev. G. F. MACLEAR, D.D.,  
Warden of St. Augustine's College, Canterbury.

*A CLASS-BOOK OF OLD TESTAMENT HISTORY.*  
New Edition, with Four Maps. 18mo. 4s. 6d.

*A CLASS-BOOK OF NEW TESTAMENT HISTORY.*  
including the Connection of the Old and New Testament.  
With Four Maps. New Edition. 18mo. 5s. 6d.

*A SHILLING BOOK OF OLD TESTAMENT HISTORY,* for National and Elementary Schools. With Map. 18mo. cloth. New Edition.

*A SHILLING BOOK OF NEW TESTAMENT HISTORY,* for National and Elementary Schools. With Map. 18mo. cloth. New Edition.

These works have been carefully abridged from the author's larger manuals.

*CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND.* New Ed. 18mo. cloth. 1s. 6d.

*A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND,* with Scripture Proofs, for Junior Classes and Schools. New Edition. 18mo. 6d.

*A MANUAL OF INSTRUCTION FOR CONFIRMATION AND FIRST COMMUNION. WITH PRAYERS AND DEVOTIONS.* 32mo. cloth extra, red edges. 2s.

**MAURICE**—*THE LORD'S PRAYER, THE CREED, AND THE COMMANDMENTS.* Manual for Parents and Schoolmasters. To which is added the Order of the Scriptures. By the Rev. F. DENISON MAURICE, M.A. 18mo. cloth, limp. 1s.

**PROCTER—A HISTORY OF THE BOOK OF COMMON PRAYER**, with 'a Rationale of its Offices. By FRANCIS PROCTER, M.A. Fourteenth Edition, revised and enlarged. Crown 8vo. 10s. 6d.

**PROCTER AND MACLEAR—AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER**. Re-arranged and supplemented by an Explanation of the Morning and Evening Prayer and the Litany. By the Rev. F. PROCTER and the Rev. Dr. MACLEAR. New and Enlarged Edition, containing the Communion Service and the Confirmation and Baptismal Offices. 18mo. 2s. 6d.

**THE PSALMS, WITH INTRODUCTIONS AND CRITICAL NOTES**—By A. C. JENNINGS, B.A., Jesus College, Cambridge, Tyrwhitt Scholar, Crosse Scholar, Hebrew University prizeman, and Fry Scholar of St. John's College; assisted in Parts by W. H. LOWE, M.A., Hebrew Lecturer and late Scholar of Christ's College, Cambridge, and Tyrwhitt Scholar. In 2 vols. Crown 8vo. 10s. 6d. each.

**RAMSAY—THE CATECHISER'S MANUAL**; or, the Church Catechism Illustrated and Explained, for the Use of Clergymen, Schoolmasters, and Teachers. By the Rev. ARTHUR RAMSAY, M.A. New Edition. 18mo. 1s. 6d.

**SIMPSON—AN EPITOME OF THE HISTORY OF THE CHRISTIAN CHURCH**. By WILLIAM SIMPSON, M.A. New Edition. Fcap. 8vo. 3s. 6d.

**ST. PAUL'S EPISTLES**—Greek Text, with Introduction and Notes.

*THE EPISTLE TO THE GALATIANS*. Edited by the Right Rev. J. B. LIGHTFOOT, D.D., Bishop of Durham. Seventh Edition. 8vo. 12s.

*THE EPISTLE TO THE PHILIPPIANS*. By the same Editor. Seventh Edition. 8vo. 12s.

*THE EPISTLE TO THE COLOSSIANS*. By the same Editor. Sixth Edition. 8vo. 12s.

*THE EPISTLE TO THE ROMANS*. Edited by the Very Rev. C. J. VAUGHAN, D.D., Dean of Llandaff, and Master of the Temple. Fifth Edition. Crown 8vo. 7s. 6d.

*THE EPISTLE TO THE HEBREWS*. Edited by Rev. F. RENDALL, M.A. Crown 8vo. [In the press.

**ST. PAUL'S EPISTLES** *Continued*—

*THE EPISTLE TO THE THESSALONIANS, COMMENTARY ON THE GREEK TEXT.* By JOHN EADIE, D.D., LL.D. Edited by the Rev. W. YOUNG, M.A., with Preface by Professor CAIRNS. 8vo. 12s.

**TRENCH**—By R. C. TRENCH, D.D., Archbishop of Dublin.

*NOTES ON THE PARABLES OF OUR LORD.* Fourteenth Edition, revised. 8vo. 12s.

*NOTES ON THE MIRACLES OF OUR LORD.* Eleventh Edition, revised. 8vo. 12s.

*COMMENTARY ON THE EPISTLES TO THE SEVEN CHURCHES IN ASIA.* Third Edition, revised. 8vo. 8s. 6d.

*LECTURES ON MEDIEVAL CHURCH HISTORY.* Being the substance of Lectures delivered at Queen's College, London. Second Edition, revised. 8vo. 12s.

*SYNONYMS OF THE NEW TESTAMENT.* Ninth Edition, revised. 8vo. 12s.

**WESTCOTT**—Works by BROOKE FOSS WESTCOTT, D.D., Canon of Peterborough.

*A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT DURING THE FIRST FOUR CENTURIES.* Fifth Edition. With Preface on "Supernatural Religion." Crown 8vo. 10s. 6d.

*INTRODUCTION TO THE STUDY OF THE FOUR GOSPELS.* Fifth Edition. Crown 8vo. 10s. 6d.

*THE BIBLE IN THE CHURCH.* A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. New Edition. 18mo. cloth. 4s. 6d.

**WESTCOTT—HORT**—*THE NEW TESTAMENT IN THE ORIGINAL GREEK.* The Text Revised by B. F. WESTCOTT, D.D., Regius Professor of Divinity, Canon of Peterborough, and F. J. A. HORT, D.D., Hulsean Professor of Divinity; Fellow of Emmanuel College, Cambridge: late Fellows of Trinity College, Cambridge. 2 vols. Crown 8vo. 10s. 6d. each. Vol. I. Text.

Vol. II. Introduction and Appendix.

**WILSON—*THE BIBLE STUDENT'S GUIDE*** to the more Correct Understanding of the English Translation of the Old Testament, by reference to the original Hebrew. By WILLIAM WILSON, D.D., Canon of Winchester, late Fellow of Queen's College, Oxford. Second Edition, carefully revised. 4to. cloth. 25s.

**YONGE (CHARLOTTE M.)—*SCRIPTURE READINGS FOR SCHOOLS AND FAMILIES*.** By CHARLOTTE M. YONGE. Author of "The Heir of Redclyffe." In Five Vols.  
**FIRST SERIES. GENESIS TO DEUTERONOMY.** Extra fcap. 8vo. 1s. 6d. With Comments, 3s. 6d.  
**SECOND SERIES. From JOSHUA to SOLOMON.** Extra fcap. 8vo. 1s. 6d. With Comments, 3s. 6d.  
**THIRD SERIES. The KINGS and the PROPHETS.** Extra fcap. 8vo. 1s. 6d. With Comments, 3s. 6d.  
**FOURTH SERIES. The GOSPEL TIMES.** 1s. 6d. With Comments, extra fcap. 8vo., 3s. 6d.  
**FIFTH SERIES. APOSTOLIC TIMES.** Extra fcap. 8vo. 1s. 6d. With Comments, 3s. 6d.

## MODERN LANGUAGES, ART, ETC.

**ABBOTT—*A SHAKESPEARIAN GRAMMAR*.** An Attempt to illustrate some of the Differences between Elizabethan and Modern English. By the Rev. E. A. ABBOTT, D.D., Head Master of the City of London School. New Edition. Extra fcap. 8vo. 6s.

**ANDERSON—*LINEAR PERSPECTIVE, AND MODEL DRAWING*.** A School and Art Class Manual, with Questions and Exercises for Examination, and Examples of Examination Papers. By LAURENCE ANDERSON. With Illustrations. Royal 8vo. 2s.

**BARKER—*FIRST LESSONS IN THE PRINCIPLES OF COOKING*.** By LADY BARKER. New Edition. 18mo. 1s.

**BOWEN—*FIRST LESSONS IN FRENCH*.** By H. COURTHOPE BOWEN, M.A., Principal of the Finsbury Training College for Higher and Middle Schools. Extra fcap. 8vo. 1s.

**BEAUMARCHAIS—*LE BARBIER DE SEVILLE*.** Edited, with Introduction and Notes, by L. P. BLOUET, Assistant-Master in St. Paul's School. Fcap. 8vo. 3s. 6d.



**BERNERS—FIRST LESSONS ON HEALTH.** By J. BERNERS. New Edition. 18mo. 1s.

**BLAKISTON—THE TEACHER.** Hints on School Management. A Handbook for Managers, Teachers' Assistants, and Pupil Teachers. By J. R. BLAKISTON, M.A. Crown 8vo. 2s. 6d. (Recommended by the London, Birmingham, and Leicester School Boards.)

"Into a comparatively small book he has crowded a great deal of exceedingly useful and sound advice. It is a plain, common-sense book, full of hints to the teacher on the management of his school and his children.—SCHOOL BOARD CHRONICLE.

**BREYMANN—Works by HERMANN BREYMANN, Ph.D.,** Professor of Philology in the University of Munich.

*A FRENCH GRAMMAR BASED ON PHILOLOGICAL PRINCIPLES.* Second Edition. Extra fcap. 8vo. 4s. 6d.

*FIRST FRENCH EXERCISE BOOK.* Extra fcap. 8vo. 4s. 6d.

*SECOND FRENCH EXERCISE BOOK.* Extra fcap. 8vo. 2s. 6d.

**BROOKE—MILTON.** By STOPFORD BROOKE, M.A. Fcap. 8vo. 1s. 6d. (Green's Classical Writers.)

**BUTLER—HUDIBRAS.** Part I. Edited, with Introduction and Notes, by ALFRED MILNES, M.A. Crown 8vo. 3s. 6d.

**CAMBRIDGE UNIVERSITY ALMANACK AND REGISTER FOR 1881,** being the Twenty-ninth Year of Publication. Crown 8vo. 3s. 6d.

**CALDERWOOD—HANDBOOK OF MORAL PHILOSOPHY.** By the Rev. HENRY CALDERWOOD, LL.D., Professor of Moral Philosophy, University of Edinburgh. New Edition. Crown 8vo. 6s.

**COLLIER—A PRIMER OF ART.** With Illustrations. By JOHN COLLIER. 18mo. 1s.

**DANTE—THE PURGATORY OF DANTE.** Edited, with Translation and Notes, by A. J. BUTLER, M.A., late Fellow of Trinity College, Cambridge. Crown 8vo. 12s. 6d.

**DELAMOTTE—A BEGINNER'S DRAWING BOOK.** By P. H. DELAMOTTE, F.S.A. Progressively arranged. New Edition improved. Crown 8vo. 3s. 6d.

**DRYDEN—SELECT PROSE WORKS.** Edited, with Introduction and Notes, by Professor C. D. YONGE. Fcap. 8vo. 2s. 6d.

**FASNACHT—THE ORGANIC METHOD OF STUDYING LANGUAGES.** By G. EUGÈNE FASNACHT, Author of "Macmillan's Progressive French Course," Editor "Macmillan's Foreign School Classics," &c. Extra fcap. 8vo. I. French. 3s. 6d.

*A FRENCH GRAMMAR FOR PUBLIC SCHOOLS.* By the same Author. Crown 8vo. [In the press.]

**FAWCETT—TALES IN POLITICAL ECONOMY.** By MILICENT GARRETT FAWCETT. Globe 8vo. 3s.

**FEARON—SCHOOL INSPECTION.** By D. R. FEARON, M.A., Assistant Commissioner of Endowed Schools. Third Edition. Crown 8vo. 2s. 6d.

**FREDERICK—HINTS TO HOUSEWIVES ON SEVERAL POINTS, PARTICULARLY ON THE PREPARATION OF ECONOMICAL AND TASTEFUL DISHES.** By Mrs. FREDERICK. Crown 8vo. 2s. 6d.

"This unpretending and useful little volume distinctly supplies a desideratum. . . . The author steadily keeps in view the simple aim of 'making every-day meals at home, particularly the dinner, attractive,' without adding to the ordinary household expenses."—*Saturday Review*.

**GLADSTONE—SPELLING REFORM FROM AN EDUCATIONAL POINT OF VIEW.** By J. H. GLADSTONE, Ph.D., F.R.S., Member of the School Board for London. New Edition. Crown 8vo. 1s. 6d.

**GOLDSMITH—THE TRAVELLER, or a Prospect of Society; and THE DESERTED VILLAGE.** By OLIVER GOLDSMITH. With Notes Philological and Explanatory, by J. W. HALES, M.A. Crown 8vo. 6d.

**GOLDSMITH—SELECT ESSAYS.** Edited, with Introduction and Notes, by Professor C. D. YONGE. Fcap. 8vo. 2s. 6d.

**GRAND'HOMME—CUTTING-OUT AND DRESSMAKING.** From the French of Mdlle. E. GRAND'HOMME. With Diagrams. 18mo. 1s.

**GREEN—A SHORT GEOGRAPHY OF THE BRITISH ISLANDS.** By JOHN RICHARD GREEN and ALICE STOPFORD GREEN. With Maps. Fcap. 8vo. 3s. 6d.

The *Times* says:—"The method of the work, so far as real instruction is concerned, is nearly all that could be desired. . . . Its great merit, in addition to its scientific arrangement and the attractive style so familiar to the readers of Green's *Short History* is that the facts are so presented as to compel the careful student to think for himself. . . . The work may be read with pleasure and profit by any one; we trust that it will gradually find its way into the higher forms of our schools. With this text-book as his guide, an intelligent teacher might make geography what it really is—one of the most interesting and widely-instructive studies."

**HALES—LONGER ENGLISH POEMS**, with Notes, Philological and Explanatory, and an Introduction on the Teaching of English. Chiefly for Use in Schools. Edited by J. W. HALES, M.A., Professor of English Literature at King's College, London. New Edition. Extra fcap. 8vo. 4s. 6d.

**HOLE—A GENEALOGICAL STEMMA OF THE KINGS OF ENGLAND AND FRANCE**. By the Rev. C. HOLE. On Sheet. 1s.

**JOHNSON'S LIVES OF THE POETS**. The Six Chief Lives (Milton, Dryden, Swift, Addison, Pope, Gray), with Macaulay's "Life of Johnson." Edited with Preface by MATTHEW ARNOLD. Crown 8vo. 6s.

**LITERATURE PRIMERS**—Edited by JOHN RICHARD GREEN. Author of "A Short History of the English People."

**ENGLISH GRAMMAR**. By the Rev. R. MORRIS, LL.D., sometime President of the Philological Society. 18mo. cloth. 1s.

**ENGLISH GRAMMAR EXERCISES**. By R. MORRIS, LL.D., and H. C. BOWEN, M.A. 18mo. 1s.

**THE CHILDREN'S TREASURY OF LYRICAL POETRY**. Selected and arranged with Notes by FRANCIS TURNER PALGRAVE. In Two Parts. 18mo. 1s. each.

**ENGLISH LITERATURE**. By STOPFORD BROOKE, M.A. New Edition. 18mo. 1s.

**PHILOLOGY**. By J. PEILE, M.A. 18mo. 1s.

**GREEK LITERATURE**. By Professor JEBB, M.A. 18mo. 1s.

**SHAKSPERE**. By Professor DOWDEN. 18mo. 1s.

**HOMER**. By the Right Hon. W. E. GLADSTONE, M.P. 18mo. 1s.

**ENGLISH COMPOSITION**. By Professor NICHOL. 18mo. 1s.

**EXERCISES ON MORRIS'S PRIMER OF ENGLISH GRAMMAR**. By JOHN WETHERELL, of the Middle School, Liverpool College. 18mo. 1s.

In preparation :—

**LATIN LITERATURE**. By Professor SEELEY.

**LITERATURE PRIMERS Continued—**

*HISTORY OF THE ENGLISH LANGUAGE.* By  
J. A. H. MURRAY, LL.D.

*SPECIMENS OF THE ENGLISH LANGUAGE.*  
To Illustrate the above. By the same Author.

**MACMILLAN'S COPY-BOOKS—**

Published in two sizes, viz. :—

1. Large Post 4to. Price 4d. each.

2. Post Oblong. Price 2d. each.

1. *INITIATORY EXERCISES & SHORT LETTERS.*

\*2. *WORDS CONSISTING OF SHORT LETTERS.*

\*3. *LONG LETTERS.* With words containing Long Letters—Figures.

\*4. *WORDS CONTAINING LONG LETTERS.*

4a. *PRACTISING AND REVISING COPY-BOOK.* For Nos. 1 to 4.

\*5. *CAPITALS AND SHORT HALF-TEXT.* Words beginning with a Capital.

\*6. *HALF-TEXT WORDS,* beginning with a Capital—Figures.

\*7. *SMALL-HAND AND HALF-TEXT.* With Capitals and Figures.

\*8. *SMALL-HAND AND HALF-TEXT.* With Capitals and Figures.

8a. *PRACTISING AND REVISING COPY-BOOK.* For Nos. 5 to 8.

\*9. *SMALL-HAND SINGLE HEADLINES—Figures.*

10. *SMALL-HAND SINGLE HEADLINES—Figures.*

\*11. *SMALL-HAND DOUBLE HEADLINES—Figures.*

12. *COMMERCIAL AND ARITHMETICAL EXAMPLES, &c.*

12a. *PRACTISING AND REVISING COPY-BOOK.* For Nos. 8 to 12.

\* *These numbers may be had with Goodman's Patent Sliding Copies.* Large Post 4to. Price 6d. each.

**MACMILLAN'S PROGRESSIVE FRENCH COURSE—**By  
G. EUGÈNE-FASNACHT, Senior Master of Modern Languages,  
Harpur Foundation Modern School, Bedford.

I.—FIRST YEAR, containing Easy Lessons on the Regular Accidence. Extra fcap. 8vo. 1s.

II.—SECOND YEAR, containing Conversational Lessons on Systematic Accidence and Elementary Syntax. With Philological Illustrations and Etymological Vocabulary. 1s. 6d.

III.—THIRD YEAR, containing a Systematic Syntax, and Lessons in Composition. Extra fcap. 8vo. 2s. 6d.

**MACMILLAN'S PROGRESSIVE FRENCH READERS—**  
By G. EUGÈNE-FASNACHT.

I.—FIRST YEAR, containing Tables, Historical Extracts, Letters, Dialogues, Fables, Ballads, Nursery Songs, &c., with Two Vocabularies: (1) in the order of subjects; (2) in alphabetical order. Extra fcap. 8vo. 2s. 6d.

II.—SECOND YEAR, containing Fiction in Prose and Verse, Historical and Descriptive Extracts, Essays, Letters, Dialogues, &c. Extra fcap. 8vo. 2s. 6d.

**MACMILLAN'S PROGRESSIVE GERMAN COURSE—**By  
G. EUGÈNE FASNACHT.

Part I.—FIRST YEAR. Easy Lessons and Rules on the Regular Accidence. Extra fcap. 8vo. 1s. 6d.

Part II.—SECOND YEAR. Conversational Lessons in Systematic Accidence and Elementary Syntax. With Philological Illustrations and Etymological Vocabulary. Extra fcap. 8vo. 2s.

\* \* *Keys to the French and German Courses are in preparation.*

**MACMILLAN'S FOREIGN SCHOOL CLASSICS.** Edited by  
G. EUGÈNE FASNACHT. 18mo.

**FRENCH.**

*CORNEILLE—LE CID.* Edited by G. E. FASNACHT. 1s.

*MOLIÈRE—LES FEMMES SAVANTES.* Edited by  
G. E. FASNACHT. 1s.

*MOLIÈRE—LE MISANTHROPE.* By the same Editor  
1s.

**FRENCH** *Continued—*

**MOLIÈRE—LE MÉDECIN MALGRÉ LUI.** By the same Editor. *[In the press.]*

**MOLIÈRE—L'AVARE.** Edited by L. M. MORIARTY, B.A. Assistant-Master at Rossall. *Is.*

**MOLIÈRE—LE BOURGEOIS GENTILHOMME.** By the same Editor. *[In preparation.]*

**SELECTIONS FROM FRENCH HISTORIANS.** Edited by C. COLBECK, M.A., late Fellow of Trinity College, Cambridge; Assistant-Master at Harrow. *[In preparation.]*

**SAND, GEORGE—LE MARÉCHAL D'ALLERRE.** Edited by W. E. RUSSELL, M.A., Assistant Master in Haileybury College. *[In preparation.]*

**SANDEAU, JULES—MADEMOISELLE DE LA SEIGLIÈRE.** Edited by H. C. STEEL, Assistant-Master in Wellington College. *[In preparation.]*

**VOLTAIRE—CHARLES XII.** Edited by G. E. FASNACHT. *[In preparation.]*

**GRAMMAR AND GLOSSARY OF THE FRENCH LANGUAGE IN THE SEVENTEENTH CENTURY.** By G. E. FASNACHT. *[In preparation.]*

**GERMAN.**

**GOETHE—GOETZ VON BERLICHINGEN.** Edited by H. A. BULL, B.A., Assistant-Master at Wellington. *[In the press.]*

**GOETHE—FAUST. PART I.** Edited by JANE LEE, Lecturer in Modern Languages at Newnham College, Cambridge. *[In preparation.]*

**HEINE—SELECTIONS FROM THE PROSE WRITINGS.** Edited by C. COLBECK, M.A. *[In the press.]*

**SCHILLER—MAID OF ORLEANS.** Edited by JOSEPH GOSTWICK. *[In the press.]*

**SCHILLER—MARY STUART.** Edited by C. SHELDON, M.A., D.Lit., Assistant-Master in Clifton College. *[In preparation.]*

**UHLAND—SELECT BALLADS.** Adapted as a First Easy Reading Book for Beginners. Edited by G. E. FASNACHT. *Is.* *[Ready.]*

**GERMAN Continued—**

*SELECTIONS FROM GERMAN HISTORIANS.* By the same Editor. Part I.—Ancient History. [*In preparation.*]

\*.\* *Other volumes to follow.*

**MARTIN—THE POET'S HOUR:** Poetry selected and arranged for Children. By FRANCES MARTIN. Third Edition. 18mo. 2s. 6d.

*SPRING-TIME WITH THE POETS:* Poetry selected by FRANCES MARTIN. Second Edition. 18mo. 3s. 6d.

**MASSON (GUSTAVE)—A COMPENDIOUS DICTIONARY OF THE FRENCH LANGUAGE** (French-English and English-French). Adapted from the Dictionaries of Professor ALFRED ELWALL. Followed by a List of the Principal Diverging Derivations, and preceded by Chronological and Historical Tables. By GUSTAVE MASSON, Assistant-Master and Librarian, Harrow School. New Edition. Crown 8vo half-bound. 6s.

**MOLIÈRE—LE MALADE IMAGINAIRE.** Edited, with Introduction and Notes, by FRANCIS TARVER, M.A., Assistant-Master at Eton. Fcap. 8vo. 2s. 6d.

**MORRIS—Works by the Rev. R. MORRIS, LL.D.**

*HISTORICAL OUTLINES OF ENGLISH ACCIDENCE*, comprising Chapters on the History and Development of the Language, and on Word-formation. New Edition. Extra fcap. 8vo. 6s.

*ELEMENTARY LESSONS IN HISTORICAL ENGLISH GRAMMAR*, containing Accidence and Word-formation. New Edition. 18mo. 2s. 6d.

*PRIMER OF ENGLISH GRAMMAR.* 18mo. 1s.

**OLIPHANT—THE OLD AND MIDDLE ENGLISH.** A New Edition of "*THE SOURCES OF STANDARD ENGLISH*," revised and greatly enlarged. By T. L. KING-TON OLIPHANT. Extra fcap. 8vo. 9s.

**PALGRAVE—THE CHILDREN'S TREASURY OF LYRICAL POETRY.** Selected and Arranged with Notes by FRANCIS TURNER PALGRAVE. 18mo. 2s. 6d. Also in Two parts. 18mo. 1s. each.

**PLUTARCH**—Being a Selection from the Lives which Illustrate Shakespeare. North's Translation. Edited, with Introductions, Notes, Index of Names, and Glossarial Index, by the Rev. W. W. SKRAT, M.A. Crown 8vo 6s.

**PYLODET**—*NEW GUIDE TO GERMAN CONVERSATION*: containing an Alphabetical List of nearly 800 Familiar Words followed by Exercises, Vocabulary of Words in frequent use; Familiar Phrases and Dialogues; a Sketch of German Literature, Idiomatic Expressions, &c. By L. PYLODET. 18mo. cloth limp. 2s. 6d.

*A SYNOPSIS OF GERMAN GRAMMAR*. From the above. 18mo. 6d.

**QUEEN'S COLLEGE, LONDON**. THE CALENDAR, 1879-80, 1880-81, 1881-82, 1882-83. Fcap. 8vo. Each 1s. 6d.

**READING BOOKS**—Adapted to the English and Scotch Codes. Bound in Cloth.

*PRIMER*. 18mo. (48 pp.) 2d.

*BOOK I*. for Standard I. 18mo. (96 pp.) 4d.

„ II. „ II. 18mo. (144 pp.) 5d.

„ III. „ III. 18mo. (160 pp.) 6d.

„ IV. „ IV. 18mo. (176 pp.) 8d.

„ V. „ V. 18mo. (380 pp.) 1s.

„ VI. „ VI. Crown 8vo. (430 pp.) 2s.

Book VI. is fitted for higher Classes, and as an Introduction to English Literature.

“They are far above any others that have appeared both in form and substance. . . . The editor of the present series has rightly seen that reading books must ‘aim chiefly at giving to the pupils the power of accurate, and, if possible, apt and skilful expression; at cultivating in them a good literary taste, and at arousing a desire of further reading. This is done by taking care to select the extracts from true English classics, going up in Standard VI. course to Chaucer, Hooker, and Bacon, as well as Wordsworth, Macaulay, and Froude. . . . This is quite on the right track, and indicates justly the ideal which we ought to set before us.”—**GUARDIAN**.

**SHAKESPEARE**—*A SHAKESPEARE MANUAL*. By F. G. FLEAY, M.A., late Head Master of Skipton Grammar School. Second Edition. Extra fcap. 8vo. 4s. 6d.

*AN ATTEMPT TO DETERMINE THE CHRONOLOGICAL ORDER OF SHAKESPEARE'S PLAYS*. By the Rev. H. PAINE STOKES, B.A. Extra fcap. 8vo. 4s. 6d.



**SHAKESPEARE** *Continued—*

*THE TEMPEST.* With Glossarial and Explanatory Notes.  
By the Rev. J. M. JEPHSON. New Edition. 18mo. 1s.

**SONNENSCHN and MEIKLEJOHN — THE ENGLISH  
METHOD OF TEACHING TO READ.** By A. SON-  
NENSCHN and J. M. D. MEIKLEJOHN, M.A. Fcap. 8vo.

COMPRISING :

*THE NURSERY BOOK*, containing all the Two-Letter  
Words in the Language. 1d. (Also in Large Type on  
Sheets for School Walls. 5s.)

*THE FIRST COURSE*, consisting of Short Vowels with  
Single Consonants. 6d.

*THE SECOND COURSE*, with Combinations and Bridges.  
consisting of Short Vowels with Double Consonants. 6d.

*THE THIRD AND FOURTH COURSES*, consisting of  
Long Vowels, and all the Double Vowels in the Language.  
6d.

"These are admirable books, because they are constructed on a prin-  
ciple, and that the simplest principle on which it is possible to learn to read  
English." —SPECTATOR.

**STEPHEN—A DIGEST OF THE LAW OF EVIDENCE.**

By Sir JAMES FITZJAMES STEPHEN, a Judge of the High  
Court of Justice, Queen's Bench Division. Fourth Edition.  
Crown 8vo. 6s.

"An invaluable text-book to students." —THE TIMES.

**TAYLOR—WORDS AND PLACES;** or, Etymological Illus-  
trations of History, Ethnology, and Geography. By the Rev.  
ISAAC TAYLOR, M.A. Third and cheaper Edition, revised  
and compressed. With Maps. Globe 8vo. 6s.

**TAYLOR—A PRIMER OF PIANOFORTE PLAYING.** By  
FRANKLIN TAYLOR. Edited by GEORGE GROVE. 18mo. 1s.

**TEGETMEIER — HOUSEHOLD MANAGEMENT AND  
COOKERY.** With an Appendix of Recipes used by the  
Teachers of the National School of Cookery. By W. B.  
TEGETMEIER. Compiled at the request of the School Board  
for London. 18mo. 1s.

**THE GLOBE READERS.** For Standards I.—VI. Edited by  
A. F. MURISON. With Illustrations.

Primer I. (48 pp.)	3d.	Book III. (232 pp.)	1s. 3d.
Primer II. (48 pp.)	3d.	Book IV. (328 pp.)	1s. 9d.
Book I. (96 pp.)	6d.	Book V. (416 pp.)	2s.
Book II. (136 pp.)	9d.	Book VI. (448 pp.)	2s. 6d.

'Among the numerous sets of readers before the public the present series is honourably distinguished by the marked superiority of its materials and the careful ability with which they have been adapted to the growing capacity of the pupils. The plan of the two primers is excellent for facilitating the child's first attempts to read. In the first three following books there is abundance of entertaining reading. . . . Better food for young minds could hardly be found.'—*The Athenæum*.

**THORNTON—FIRST LESSONS IN BOOK-KEEPING.** By  
J. THORNTON. Crown 8vo. 2s. 6d.

The object of this volume is to make the theory of Book-keeping sufficiently plain for even children to understand it.

**THRING—THE ELEMENTS OF GRAMMAR TAUGHT  
IN ENGLISH.** By EDWARD THRING, M.A., Head Master  
of Uppingham. With Questions. Fourth Edition. 18mo. 2s.

**TRENCH (ARCHBISHOP)—Works by R. C. TRENCH, D.D.,**  
Archbishop of Dublin.

*HOUSEHOLD BOOK OF ENGLISH POETRY.* Selected  
and Arranged, with Notes. Third Edition. Extra fcap. 8vo.  
5s. 6d.

*ON THE STUDY OF WORDS.* Seventeenth Edition  
revised. Fcap. 8vo. 5s.

*ENGLISH, PAST AND PRESENT.* Eleventh Edition,  
revised and improved. Fcap. 8vo. 5s.

*A SELECT GLOSSARY OF ENGLISH WORDS,* used  
formerly in Senses Different from their Present. Fifth  
Edition, revised and enlarged. Fcap. 8vo. 5s.

**VAUGHAN (C. M.)—WORDS FROM THE POETS.** By  
C. M. VAUGHAN. New Edition. 18mo. cloth. 1s.

**VICTORIA UNIVERSITY CALENDAR,** with the Calendar of  
the Owens College, 1882–83. Crown 8vo. 3s.

**VINCENT and DICKSON—HANDBOOK TO MODERN  
GREEK.** By EDGAR VINCENT, Coldstream Guards, and  
T. G. DICKSON, M.A. Second Edition, revised and enlarged,  
with Appendix on the relation of Modern and Classical Greek  
by Prof. R. C. JEBB. Crown 8vo. 6s.

"It will not be Messrs. Vincent and Dickson's fault if their work does  
not contribute materially to the study of Greek by Englishmen as a living  
language."—*PALL MALL GAZETTE*.

**WARD—THE ENGLISH POETS.** Selections, with Critical Introductions by various Writers and a General Introduction by MATTHEW ARNOLD. Edited by T. H. Ward, M.A. 4 Vols. Vol. I. CHAUCER to DONNE.—Vol. II. BEN JONSON to DRYDEN.—Vol. III. ADDISON to BLAKE.—Vol. IV. WORDSWORTH to SYDNEY DOBELL. Crown 8vo. Each 7s. 6d.

**WHITNEY—Works by WILLIAM D. WHITNEY,** Professor of Sanskrit and Instructor in Modern Languages in Yale College. *A COMPENDIOUS GERMAN GRAMMAR.* Crown 8vo. 4s. 6d.

*A GERMAN READER IN PROSE AND VERSE,* with Notes and Vocabulary. Crown 8vo. 5s.

**WHITNEY AND EDGREN—A COMPENDIOUS GERMAN AND ENGLISH DICTIONARY, with Notation of Correspondences and Brief Etymologies. By Professor W. D. WHITNEY, assisted by A. H. EDGREN. Crown 8vo. 7s. 6d. *THE GERMAN-ENGLISH PART,* separately, 5s.**

**WRIGHT—THE SCHOOL COOKERY BOOK.** Compiled and Edited by C. E. GUTHRIE WRIGHT, Hon. Sec. to the Edinburgh School of Cookery. 18mo. 1s.

**WRIGHTSON—THE FUNCTIONAL ELEMENTS OF AN ENGLISH SENTENCE,** an Examination of the. Together with a New System of Analytical Marks. By the Rev. W. G. WRIGHTSON, M.A., Cantab. Globe 8vo. 5s.

**YONGE (CHARLOTTE M.)—THE ABRIDGED BOOK OF GOLDEN DEEDS.** A Reading Book for Schools and general readers. By the Author of "The Heir of Redclyffe." 18mo. cloth. 1s.

**ZECHARIAH — LOWE. — THE HEBREW STUDENT'S COMMENTARY ON ZECHARIAH, HEBREW AND LXX.** With Excursus on Syllable-dividing, Metheg, Initial Dagesh, and Siman Ropheh. By W. H. LOWE, M.A., Hebrew Lecturer at Christ's College, Cambridge. Demy 8vo. 10s. 6d.

**This book is a preservation photocopy.  
It was produced on Hammermill Laser Print natural white,  
a 60 # book weight acid-free archival paper  
which meets the requirements of  
ANSI/NISO Z39.48-1992 (permanence of paper)**

**Preservation photocopying and binding  
by**

**Acme Bookbinding  
Charlestown, Massachusetts**



**1995**



1











3 2044 024 587 834



